

लोक संस्कृति विद्यालय राष्ट्रीय प्रशासन अकादमी

लाल बहादुर शास्त्री राष्ट्रीय प्रशासन अकादमी

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Encyclopædia Mundarica .

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C

ca

cāb

Remark. An initial *s* is generally pronounced *c* by small children.

ca (P) *cā-daru* sbst., Camellia Thea, Link.; Ternstroemiacae,—the Tea plant, a shrub or small tree the dry leaves of which yield the drink now used the world over. There are a few tea plantations round Ranchi.

cā, cā...cā, ci...ci (Tam. *āka...āka*) disjunctive particle used in short emphatic replies, the copula *a* of the prd. being often dropped: *senq cāpe tain!* You may either go or remain; *cāko jidō cāko gojgko senqgea*, whether they live or die they will have to go. The genuine Mundari disjunctive particle is the afx. *o* added to the cond. mood-form of the prd. in either part of the disjunctive prop.: *gojqreo jidgreeko senqgea*, even if they die, even if they live, they will have to go.

ca (Sk. *ca*, and; Mt. *cā* or *calā*), an enclitic occurring in short replies or elliptic expressions to increase the stress already characteristic of such phrases. It is probably a contraction of the exclamation *ci-jā!* It generally implies some irony or indignation: *erañkedeae*,—*erañapeae cā:* landipe kae erañapea? He scolded us.—Why should he not scold you? Will he not scold you when you are lazy? *erañalireeoe kadraõoa cā*, if you scold him he will of course get angry; *amge cām hijuakana*, of course it is thou

who hast come.

cā syn. of *te, to*, afx. to interrogative prns., implying that both speaker and interlocutor knew the answer but that the speaker has forgotten it. This afx. often takes furthermore one of the affixes *a, ni, gi, halō*, etc., according to the rank of the person addressed: *ph.dna tirik aben cīnæinākoben kamikena?* —*cīngeñlāñ cikakem?* What work did both of you do at that date? (Then one of these two addressing the other:) dost thou remember what we did on that day, I have forgotten it? *olocetāñ hijglena?* Who was it who came, dost thou not remember him? (hast thou like myself forgotten it?)

cā var. of *cāla*, trs., to do what? *cānam cālana?* What art thou doing?

cā-n reflx. v., to do what to oneself? *cāñlanan?* daruate kicim nūngoa? What a dangerous thing art thou doing? Thou art going to fall from the tree!

cā-g intrs., to become what? *cāng cāna?* What will become of it? What will be the result? *cāoaiñ?* What will become of me? What will be done to me? i.e., what have I to fear?

cā, cāg used mostly by young people, instead of *cābagel*.

cāb Has. *cāhāb* Nag. I. sbst., yawn, gaping: *amañ cāb khūbēi bugina, talesato mocaketgkedatəm*

câlkeda? Is thy yawn so nice that thou gapest in our face? It is also used as a nick name: nî okoren cab? From where is this chap who keeps his mouth open?

H. trs., to open one's mouth or, a ring, a bracelet, a link and the like. If no d. o. is expressed moea, mouth, is understood: cabene ranuia anûmea, open thy mouth, I will pour medicine into it; cibakadde alom sñbaq, do not go about with thy mouth open; bera cibkedee sokalxeda entee rikuhrñakeda, opening the bracelet he slipped it side-ways on to his wrist and closed it again. Note the idiom: ammentegedo kae cabakuka, it is not for thee that it (the tiger, the snake, etc.), has opened its mouth, i.e., do not be so afraid, this animal is not more dangerous to thee than to us.

cab-p. v., (1) of bracelets, rings, links and the like, to be opened: taramara bera tskrte kâ c'hor, some wristlets cannot be opened single-handed. (2) to become open, to unlock itself: pñcôjat, the nib's points do no longer touch; ote cibjat, the ground is cracked; kysowri j' do hâ caboa, reskeoa, of the cotton capsule one does not say that it gapes or opens out, but that it shows the teeth.

ca-n-âb' vb. n., (1) the extent or amount of gaping, of opening, in a bracelet, etc.: cabâ'e câlkeda moea lalte honko borokeda, he opened his mouth so wide that children got frightened. (2) the action of gap-

ing, etc.: ne beralo aiñâ canâb'ce ei? kâ rikuhrñakana, is it I who opened this bracelet? It has not been reclosed. (3) a gasp: gonoz-canâkren telâkja, I reached him at his last gasp.

caba (Konk kabâr, finished; Tam. carwu, death) I. adj., nearly used up, nearly consumed: emagianamei?—emagidoia emagiana menlo cabi emagi mena, hast thou no cigarette? — I have but a stump; aleq orare nutunirado apia potom mera cabi potomlo, one might say that there are three rice-bales in our house, counting that which is nearly empty. H. trs., denotes completion. Hence by its very meaning it is destined to stand as a specifying affx to other prds. to intimate that the action denoted by the main word is or will be completed. It is not used as a separate word, exc pt when the context makes the sense clear: irkan ilo eilek qtaratapea?—cabakedate, how far are you with your reaping?—We have finished. The English rendering of the word varies, according as the idea of completion attaches to the act on itself or to its d. or ind. o. Thus oucababâloring may mean (a) I have done with the distribution, (b) I have given them all I had, (c) I have given to everyone of them, I have passed nobody over. N. B. With certain intrs. prds., the idea of completion or rather exhaustion falls on the subj.: nîcabejunako, all of them have run away, they have run away to the last man.

cabi-n refl. v., is affixed to certain prds. with a view to showing that the act of numerical completion attaches to the agents: *hijycabane*, see or take care that all of you come; *aledolo olocabana*, let the names of all of us be written down. Note the idiom: *dycaban*, litly., to cover oneself with perspiration (by pride), i.e., to be proud, or to boast of smth. that is not worth while. A syn to *cabanamen*, *ba'ačaban* and *lolopotocaban*.

ci-p-aba repr. v., to complete or exhaust each other's resources; *ṭakapaišsakia cipabajant*, in the lawsuit they exhausted each other's money.

ca'l-a-q p. v. (1) In case the sbj. is not a liv. bg., *cabaz* may be used without being affixed to another verb, if the circumstances or context make the meaning sufficiently clear: *cabajana*, all is done or there is nothing left. (2) In the same eas., in the f. ts., *cibaq* used alone or affixed to another verb denotes the possibility or impossibility of finishing, completing, exhausting: *musinare kā cabaoa*; it shall not be, i.e., it cannot be, finished in one day; *barsinare cabaoa*; *ne loeon musinare kā irecabaoa moğbisi horoteo kā*, it is impossible to reap this field in one day, not even with twenty men. (3) It is used alone in Nag. with a liv. bg. as sbj. in the meaning of to die: *cabajanae*. (4) When *cabaz* is affixed to a trs. verb and the sbj. is a liv. bg., the idea of completeness expressed by *caba* falls either on the action

or on its object: *tisin kapə aium-cabaoa*, all of you cannot be heard to-day. When it is affixed to an intrs. prd. and the sbj. is a liv. bg., the idea of completeness falls on this sbj., i.e., on the agent: *aletärenko kako hijycabaoi*, all will not come from our place. Note the idioms: (1) *ne kiji abare cibaoa*, litly., this word will finish between you and me, i.e., this must remain between us. (2) *hangocabá!* or *hangocabajana*, there is absolutely nothing left.

ci-n-abə vb. n., the end, the termination of: *sirmacanabare*, at the end of the year; *ircanabare*, at the end of the harvest; *herçanabare dzo bangkedlea*, when the sowing of paddy was terminated, the rain failed us; *ilicanabarəc hijylen*, he came when there was no rice-beer left; *goçcanabat*, the time of death.

caba-caba adj., used instead of *ciba* with *cuagi* and *potom*, a cigarette, a rice-bale nearly used up: *aiňa cuagi cabacabagea*, only a stump of my cigarette is left.

cabə-cubu (Sad. *cibar-cubur*) Cfr. *caby* and *cubut*, I. sbst., the splashing sound made by repeated poking with a stick, in water or mud: *haičukuhkoz cabəcubum aiumla ci?* Hast thou heard the fishers poking the water with their sticks to drive the fish into the trap?

II. adj., with *sari*, same meaning.

III. trs., (1) to go on thrusting the end of one's stick in water or mud: *haičukuhko latarsre kumuni tupukeđei baria sočate dobako cabəcubuča*, the fishers having immersed their

cabə-cub⁹

caba-namen

trap at the lower end of the pool walk about poking the water, with a stick in each hand. (2) to make with the hand in the mud of a rice-field prepared for transplantation, little holes into which the roots of the seedlings are pushed and covered up. This tedious work of transplanting thousands upon thousands of seedlings is done by the poorest women for a remuneration of about two pounds of rice, enough maybe for cooking a meal for themselves and family after a hard day's work in slush and rain. It is indeed only in very damp or wet weather that such work can be done at all. They work in lines of 20, 30 or more, many with their babies slung on their backs. They stoop down low over the slushy field, a bunch of seedlings in the left hand while with the right they perform the operation just described. They move on together so uniformly as hardly ever to alter their line, often whiling away tedium and fatigue with their pleasing songs.

cabəcub⁹-n reflx. v., same meaning as the trs.: *samagepe cabəcub⁹ntana*, miado hai kako arāguntana, your poking is useless there is not a single fish going down stream (towards the trap).

cabəcub⁹-q p. v., of water or mud, to be poked with a stick: *cabəcub⁹upe mar!—nāge cabəcub⁹lena*, ciminsale *cabəcub⁹katea?* Now ply the water with your sticks!—We have just done that; it is useless to do it again and again.

cabəcub⁹tan adv.: *haiṭukulko doba*
cabəcub⁹tanco rikacea.

cā-bagān sbst., a tea garden, a tea plantation: *isu kamite kāredō cābagān kā naphaoa*, a tea plantation does not pay without much work.

cā-bagel or *cāken are* (*cā* is an onomatope) trs., to throw water suddenly with a sharp splash against a solid object: *cābageltgiñā* or *cākene arḡtāniā*, he threw suddenly water on me; *cilameirā dæ cābageltada* or *cākene arḡtada*, he suddenly threw away the water which was in the basin. The frequentative is *cākeneāken* or *cācūtan are*.

cābagel-q p. v., of water, to be thrown suddenly, so as to splash against smth. solid.

cāsbagel, *cag-bagel* syn. of *cāken mg*, *khaṛcabagel*, trs., to cut off with a single stroke of the axe, the head of a goat, a green sapling, a plantain tree, a papaw tree and the like. *cābagel-q* p. v., corresponding meaning.

caba-koroa Nag. syn. of *seneor*, *hanarāsa* or *hārāsabata* Has. sbst., a lath or piece of wood put lengthwise between two rafters which are not strong enough, in entrd. to *galatākorooa* Nag. or *galarabata* Has., the ordinary laths, when tied across the rafters, and *kilabata*, the same when nailed on: *galaṭkorooado mena*, *cabakoroa banoa*. The Keramundas use *koroa* as a general syn. of *bata*, roof lath.

caba-namen reflx. v., used idmly. like *lolopotocaban*, *dacaban*, *balaēcaban*, *dukilumer*, *lumcaban*, in the

caba-tukā

cabū

meaning of to be proud or boast of smth. not worth while, to feel unduly proud of one's achievement : miad ijom cēpēm, gočana, enamente cim cabanamentana? Thou hast killed one dirt-eating bird, is that anything to boast of? miad iskulhon imtianree darijana, tisiagapadoe cabanamakana, a boy succeeded in the competition and now he has a high opinion of himself.

caba-tuka syn. of *bangtuka*.

cāh-cāh frequentative of *cāh*, to gasp.

caḥdur Nag. *camḍus*, *camḍur*, *camḍul* Has. *jamḍur* Nag. I. sbst., the loud splash of some heavy object falling into deep water : *caḥduriq* aiumleda. II. adj., with *sari*, same meaning. III. trs., to cause the sound described : miad maraia dirite dæ *caḥdurleda*; dæro maraia dirii *caḥdurleda*.

caḥdur-en, etc. rslx. v., of a heavy body, to jump into deep water : bandare keda *caḥdurenjana*.

caḥdur-q, etc. p. v., of smth. heavy, to fall or be thrown into deep water : dære maraia diri *caḥdurlena*; maraia dirite dæ *caḥdurlena*.

caḥdurken, etc. adv., modifying *sari*, *uṇḍgo*, *kuril*, with a loud splash : bandare keda *caḥdurekene* kuppileda. *caḥdurecaḥdur*, etc. adv., with or without the afxs. *ange*, *ge*, *qge*, *tan*, *tange*, also *caḥdurlekta*, modifying *sari*, *uṇḍgo*, *kuril*, with a series of loud splashes.

caḥdur-bagel **camḍul-bagel**, etc., used in the trs., intrs., rslx. and p. v. with the same meaning as *caḥdur*,

but with connotation of suddenness. The intrs. is syns. with the rslx. v.: keda bandaree *caḥdurbagelleda*, the buffalo suddenly jumped into the deep water.

cabi (Sl. II. *cālī*, from Portuguese *chave*) I. sbst., a key. Locks and keys are not even nowadays used extensively by the Mundas. Their mode of securing their doors is much more primitive.

II. trs., to open or to shut by means of a key : injdo dikuleka opaduara *cabiā*, the fellow shuts his house with lock and key like a Hindu.

cāh-moca adj., tactless and indiscreet : *cāhmoca* hoṛo, inj begar lagomren hoṛo, jānq kajimento ci landamento jān borogiu Lanoatae, a tactless and indiscreet man is a man without restraint (ltly., without bridle), who is afraid or ashamed neither to say whatever comes into his head, nor to laugh when he should be serious. Also used as adj. noun.

cāhmocer-q p.v., to acquire a habit of indiscretion and tactlessness : no kuṛi *cāhmocajana*, she lacks tact and discretion.

cāh-sin syn. of *sandabhiq*, sbst.; Schrebera swietenoides, Roxb.; Oleaceae,—a small forest tree with a woody, oval, seed capsule, about the size of an Indian hen's egg, which, when ripe, opens as if gaping, hence the name. The fruit is not eaten. Of the unripe seed capsules, as of the woody fruit of some other trees, lime boxes (*cunāv'i*) are made.

cabū trs., to moisten the palm of

cabu**cabu-sunum moça**

one's hand or the tips of one's fingers on the surface of some liquid, in entr'd. to *sy*, to push or dip a finger, the fingers or the hand into a liquid or semi-liquid. The name of the liquid stands as d. o.: sunum *cabuime*; ne *da* aloma, Gāsi *cabukeda*, do not drink that water, a Gasi has touched it with the palm of his hand (hence it is unclean or taboo for thee). N.B. *Cabu* occurs also in the jingle *abycabu*.

cabu-n rlx. v., to moisten the tips of one's fingers or the palm of one's hand on the surface of liquid (especially oil), and wipe or rub it on one's body, or on one's hair: *kuři lelte ařiriko senge okonj cabusidana*: sirmare Siabonga otere pono menakoa. Mar nido kqini kqika, aeqini aeqlika, sunumiq siljadae menea, when they are going to start and "see the bride", the one who first moistens the tips of his fingers with oil and rubs it on his hair and body, says: "Singbonga is in heaven and the witnesses of our proceedings are on earth. Now, the one who has to cough let him cough, the one who has to sneeze let him sneeze, I am taking oil". This is a prayer to Singbonga that he may manifest his will regarding the intended marriage, by such omens as coughing, sneezing, etc. The omens begin to count from that moment till the party reach the boundaries of their own village, and also from the moment the boundaries of the girl's village are reached up to her house.

cabu-go p.v., of water, to be slightly touched by the tips of the fingers or by the palm of the hand : purage *da loloa*, kā *cabugoa*.

ca-n-abu vrb n., (1) the quantity of liquid taken away on the tips of the fingers or on the palm of the hand : *canabuko cabukeda mid damarā sunumko cabakeda*, so many people moistened their fingers with the oil that they laid dry a whole *damarā* of it. (2) the act of moistening the tips of one's fingers or the palm of one's hand : *misa canabute titalkakinā biri sunum-jana*, bō goqumente barsapisae *cabuungkeda*, with the oil of a first moistening he rubbed only the palms of his hands, to rub on his head he moistened the tips of his fingers two or three times more. (3) the liquid carried off on the tips of the fingers or the palm of the hand : *misi canabu tirege sosaōjana*, the oil which was got by a first moistening was absorbed by the skin of the hand.

cabu-sunum moça occurs in the following song : *Miadgeae siqkera*, *dada*, *alo dadam bandaria*; *Miadgea digora*, *dada*, *alo dadam kundarea*. *Mod bita lūq nagen*, *dada*, *alo dadam bandaria*; *Cabu-sunum moça nagen*, *dada*, *alo dadam kundarea*, we have, O my elder brother, only one ploughing-buffalo, do not, brother, mortgage it; we have, O my elder brother, only one high field close to the village, do not, brother, mortgage it. For a stomach which measures one span, O my elder brother, do not mortgage

the buffalo, for a mouth which can be filled with a little oil, O my elder brother, do not mortgage the field i.e., do not mortgage them simply to buy food as soon as wanted. Instead of *cabysunum moe* many Mundas sing *cipa sunum moe* or *cipa sunum moe* which is more readily understood and seems to be the original reading. *Sunum* or *sunum* here means 'only', and the whole expression denotes a mouth not broader, when open, than the width of the palm of a hand (a better parallel to *mod bita lâz*)

cacá syn. of *cikate*, adv. (used especially in scoldings or by young people) how : kaina dařitina.—*cāčā* I am ; *či pto a aminařem kora-akanre* ! I am unable to do that.—How art thou unable, thou such a tall boy ? *cāčām namkeda* ? How didst thou get it ? *cāčā kam namkeda* ? How is it that thou didst not get it ?

cā-cā imitative of the sound of water repeatedly hitting a hard substance. Cf. *cābagel*, I. adj., used with *sari*, sound : *cīčā sayicingkore hobaři* ? In what circumstances is this sound produced ? II. intrs., in the act. or p.v., forms, (of water) to produce a crashing noise : *saragi cīčātina* or *cāčāglana*, the waterfall makes a splashing and crashing noise.

cāčāban, *cākenečāk* adv., modifying *sari* or *are* : splashing repeatedly against some solid object : sohen *saragi rabandinre cāčātan saria*, jargidinredo taramara huduhudutan

saria, all waterfalls in the cold (dry) season make a splashing noise, but in the rainy season some of them roar ; *cākenečāk* arghia, he spattered water on me repeatedly. Note the idiom : *caocotan harad mar i litumlero ulidž cīčātan uřumoi*, the secretion of saliva is much increased by the eating of pungent Spanish pepper.

cā-cā syn. of *cik*, all the cutting being done by a single man.

cacá, *cačcač*, *cēčē* (H. *cíkhnā*, to relish) intrs. imprl., to experience a pleasant pungency : *cēčējaiňa*.

cīčātan, *cēkenečhen*, *caččučtan*, *cēčētan* adv., with a pleasant pungency : *marci cēčētan harada*; *cēkenečhen haradteč ūtureko lagačea*, such things as are nicely pungent they mix in the curries.

cacá, **ceca** I. adj., (H. *casānā*, to rend ; Sad. *ceek*) of woven or plaited materials, paper or thatch, torn, rent : *cēčē lija* ; *cēčē ūnki* ; *cēčē hařa* ; *cēčē paři* ; *cēčē cařki* ; a chair with its rope seat in tatters ; *cēčē parkon*, a torn string bed ; *cēčē orž*, a house with ruined thatch. The term is also used as adj. noun : *nekan cēčēk* had a hole dear, *nuri*, do not pat the paddle in that miserable receptacle, it will fall out.

II. trs., to tear, to rend : *okrem cēčēkela tam lija* ; *janunre lija* ; *cēčēkela* ; *duždužte cařki cēčēkela*, he has worn and torn the rope seat of the chair by long continued sitting. Note the idioms : (1) *eranerantece cēčēgirikedča*, he has

plagued us by his naggings. (2) as syn. of *etangiri*, to thin out altogether : daru kumbūyuko namkeda, goṭa birko *ceçakeda*, the thieves have found (opportunities to pilfer) the wood, they have thinned out the whole jungle; uriko ne piṛiko *ceçakeda*, the cattle have grazed short the grass on this high ground. *caca-q*, *caca-gq*, *ceca-q*, *ceci-qg* p.v., to get torn or rent: lijañā *cacajtana*, my cloth got torn; gum-gumte haṭa *ceczjana*, the winnowing basket got worn by frequent winnowing; jongmuṭi *ceczjana*, the plaited band of the broom got torn. Note (1) the idiomatic use of *cicaq* as syn. of *etangiryi*: apia haturen uriko gupilena, ne piṛi *ceczyirijana*, this high ground is close cropped, the cattle of three villages have been brought to graze on it. (2) the frequent use of the prf. as adj.: *ceca-akun* lija, a torn cloth.

ea-n-aq, *ee-n-eq* vrb. n. (1) the amount of tearing; *cenege* *ceçakeda* lijačo miad jakel inītare bugina lañca, he has torn his cloths so often, that he has not a single one left in good condition. (2) a tear or rent: misa *cenegeidoi* tukuřūyalā, orgo *cecaakuna*, I mended the rent in my cloth, it is torn once more.

ceçagge adv., so as to tear, with danger of tearing: *ceçagge* lijam nurajada, hokaeme, pundijana, thou wilt tear the cloth if thou go on beating it on the stone; stop, it is clean now; *ceçaggeko* dalkja, they gave him such a beating that

he was all torn and bleeding and his clothes in tatters.

cacə-ceca Nag. **ceca-meca** IIas. Nag. I. sbst., collective noun for ragged and torn clothes, tatters.

II. trs., syn. of *cecabaya*, to tear in several places: ača lijaç *cacgecęg-keda*.

cacgecęg-qg, *cecameca-qg* p.v., to get torn in several places: lijaç *cacgecca-ahna*.

cacgecęg-tan, *cecamecęg-tan* adv., used with *rika* and *rikiq*, instead of the trs. and p.v.

cacampali syn. of *tantara*, I. adj., not properly fitted over the lower layer (said of the upper layer of curved tiles on a roof, of piled up layers of stones, etc.): *cacampali* keçoko otaaręgutam, press down the tiles of the upper layer which rest on the lower layer only by their upper end.

II. sbst., the state of not fitting and resting well on the lower layer: *cacampali* bairūratape.

III. trs. caus., to bring into imperfect contact, to cause to touch with the tip only: biq daltau ro danda alom *cacampalilia*, kae ṭegor, when striking at a snake do not hit with the end of thy stick, thou mayest miss it: orq cilekatepe dala-jada? keeq enrenerepo *cacampalikedala*, how badly you are tiling! Here and there you have not pressed down the upper layer on the lower.

cacampali-q p.v., to touch, or rest only with the tip: biq kaiñ ṭokja, danda *cacampalijana*, I missed the snake, as only the tip of the stick

struck the ground; tiriñakan diri *cacampaliyanre* salangi kā tiriñadarioa, if a stone put on the top of another rest only on one side, you will not be able to put many more stones on the top; delakore naçal *cacampaliidiqtana* or *cakadumidiqtana*, the ploughshare rocks over the clods, without taking a steady position: it does not bite into the hard soil.

cacampalige, *cacampaliange* adv., modifying *dah*, to cover a roof, *tiriz*, to pile up stones, and *dal*, to strike with a stick: *cacampaliangee* dallaq, bin kae tokja.

cə-cə (Sad. *eak*) imitative of the sound, and frequentative of *cabagel*, I. sbst., the sound of cutting a number of saplings, each with one stroke of the axe: *cəcə* aiumotana.

II. trs., frequentative of *cabagel*, of several people, to cut a number of heads of goats or green saplings each with one stroke of the axe: leserakan karakondqia namkere nāgena *cacera*.

cəce-gə p.v., of a number of saplings to be cut each in one stroke: boya bakete kā *cəcegoa*.

cəctən, *cəkencəken* (syn. of *kəlca-kedəctən*), adv., modifying *mə*, to cut: kulaete urjmeromko hardyre opaðko *cəctən* məjidi lagatina, to rescue a bullock or a goat from the clutches of a tiger, it helps to cut a number of saplings each at a stroke (the sound will cause the tiger to abandon its prey).

cace, **cace-cace**, **caci**, **caci-caci** I. trs., to hit ineffectually with an

arrow, a stick; to visit with an inefficient fine or punishment: barsaiñ tuñla, misado peñate genojana, oþo misareñ *cæglia*, I shot twice, the first time the arrow went far from the mark, the second time I hit, but ineffectually; soña jörtege uñdo uñla mendoina *cacilja*, the stick came down with force, but I hit him with no result (the blow glanced off); dandepo *cacikja* enumente kae cetañjana, you have fined him just a trifle: this is why he did not mend his ways.

cace-gə, *cacecace-gə*, *caci-gə*, *caci-caci-gə* p. v., to be hit ineffectually: tədoñia təlia mendoe *cacijana*.
cacege, *cacecacege*, *caciqe*, *caciaciqe* adv., modifying *tə*, to hit ineffectually: *cacegee* tokja.

cacera adj., torn: ankan *cacera* lijate pñitema ei? Art thou going to market in such a ragged attire?

cacera (Sad., II.) sbst., cousin on the father's side.

caci, **caci-caci** var. of *cace*, *cace-cace*.

caci, **caci** Nag. (Sad.) syn. of *siraž* Has. sbst., occurs in the names of the following birds: (1) *dəcaci*, *siračcaci*, *dysiraž*; (2) *gələcəci*, *garasiraž*; (3) *umbulcaci*, *umlul-siraž*; (4) *dhəlacaci*, *dhədəccaci*, *hənasiraž*, *həvaceře*, *gařsiraž*, *bargaria*.

caciki trs., to excite hopes of selling at a high price and so mislead into declining a good offer: moðhisı takatem emainia mente Soma *cacikikiňa* enate urj gelturı takate kain akirinkja, Soma deceived me

by asking whether I would sell him my bullock for 20 Rs., this made me refuse an offer of 16 Rs.

caciki-n rflx. v., to delude oneself with vain hopes of higher offers : miñhi-i ṭakatee akiriaia mente *cacikinjante* ṭundure gelturi ṭakatee akiriaakja, flattering himself with the vain hope of selling (his bullock) for 20 Rs., he let it go at last for 16 Rs. after refusing better offers.

caciki-q p. v., meaning corresponding to the trs : enetere ale modhisi mōre ṭakale omama mentele kajilja landage, taēomte modhisiko omaitanre kae omkja, aleq kajite dane *cacikiana*, at the start of the market we jokingly offered him 25 Rs. for his bullock, he afterwards refused people who offered him 20 ; he was certainly misled by what we had said.

caco I. adj., qualifying *hon*, a child which begins to walk.

II. trs., to teach a child how to walk : dā tam hon, mosain *encolia*, let me have thy child, I shall try to make it walk.

III. intrs. (of little children learning to walk) to toddle : ne hon nādo *cacobayaera*.

caco-n rflx. v., to toddle : ne hon nālo *cacobayaera*.

cə-q syn. of *cirubciruh*, jingle of cf, to kiss, denoting the smacking sounds of repeated kissing, I. sbst : *cəqtinkoy cəcq* ajuñledčii landakeda, hearing the smacks of their mutual kissing, he laughed.

II. adj., with *sari*, same meaning.

III. intrs., to kiss each other with

a smack : copg'anreko *cacqa*; *cəq-jadako*.

cəq in adv., with a smack : *cəqtanko* copqana.

caco-didi, *didi-caco* Nag. syn. of *jijy* Has. trs. caus., to teach one how to walk and stand.

cacodidi-n rflx. v., to walk and stand, to toddle.

N.B. The imperatives in uso are : *cacodidi!* or *cacodidiqme*, walk while I hold thee ; *cacodidinme*, walk without support from me.

cacu Has. Nag. **cucu** Has. syn. of *tul* Has. *tulaq* Nag. trs., to carry some heavy object on the palms of one's hands, or between one's lifted hands, in entrd. to *sipiq*, to carry a light object on the palms of one's hands : baksae *cacujada*.

cacu-y p. v., to be carried on the palms of someone's hands,

cā-n-acu vrb. n., (1) the extent of carrying on or between lifted hands : *canacu-i cacuk-i hon miñ gañli jaked erkatgez id'kja*, he carried the child on his hands the distance of a whole league. (2) the action of carrying : misa *cacucute* kotz jak-deñ ididaria ? How far couldst thou carry this on thy hands at a stretch, without putting it down ?

cacu-au trs., to bring a heavy object resting on one's hands.

cacuan-y p. v., to be brought in the manner described.

cacu-idi trs., to carry away a heavy object on the palms of one's hands.

cacuidi-q p. v., to be carried away in the like manner.

cacu-rakah trs., to lift a heavy

cacu-urūra

object on the palms of one's hands. *cacurakub-q* p. v., to be lifted as just said

cacu-urūra trs., to lift up on one's hands a heavy object and carry it outside : ne baksā *cacuuyuzeme*.

cacuuyuz-q p. v., to be carried out of doors in the manner described.

ca-də sbst., litly., tea-water, i.e., tea infusion or tea ready for drinking : *cadate tata* eučačtaboa.

cadam, cadām (Sad. ; Mt. *cadām*, a coin of very low value) sbst., a small coin, the fourth part of a pie.

cadara-cadarə (Sad. *dacang-dacang*) syn. of *ducang-dacarə*, *dameydamey*, *dacyplacy*, I. intrs., descriptive of the leaps or up and down motions of a galloping horse : candiakan sadom s-kiragee nirjare *cadarəcadarəjadue* menoā.

cadurəcadurə-en rflx v., same meaning. *cadarəcadurə-q* p. v., used, like *cudidq*, of a plough which advances by jerks, its up and down jumps being slighter than those described by *cacampa'iq* or *cakādumq* : okotə kečqi okotədo kbeči enamente načal *cadarəcadarəqtana* ad urjka taranekin tagaltgalqtana, here the soil is hard, there it is soft, hence the plough advances by jerks, the bullocks getting shocks on their shoulders.

cadarəcadarətan, cadarəleka adv., (1) of horses : candiakan sadom *cadarəcadarətane* niridintana, the hobbled horse takes itself off with jerks similar to the leaps of a gallop. (2) of the plough : načal *cadarəcadarətan* rikagtana, the plough is jerked

cađda-buđda

along. (3) of men, in jokes and scoldings : *cadarəcadarətane senbara-jada*, kamido kačtana, he runs about restlessly, but refuses to work.

cađda-buđda I. sbst., regular or irregular patches of colour : urj mari namlijate *cađdabuđda* banjana, the bullock, having had cowpox, has lost its colouring in patches (owing to its loss of hair).

II. adj., (1) with *lijə* : *cađdabuđda* lijə kiriatada, he has bought a cloth with a pattern of coloured designs. Also used as adj. noun : eikan lijəm kiriatada ?—miač *cađdabuđda* aulə. (2) piebald : *cađdabuđdado* góṛā-re bolokana, hendenido bangai, the pied bullock has entered the stable, but the black one is not here.

III. trs., to make irregular coloured patches on a cloth : lijə *cađdabuđda*-keda ; arə lijərə baby pundi lijato *cađdabuđdakeda*, he has stopped the holes burnt in his red cloth, with white patches.

cađdabuđda-n rflx. v., to make patches of colour on the cloth one is wearing : sunę *cađdabuđdanjana*, he managed to get splashes of colour on the coat he was wearing ; močile kainə *cađdabuđdanjana*, Phāgu hulač honko pecakajna, it was not through my fault if I got colour stains on my dress ; on the Phāg feast (Hindu) boys squirted coloured stuff at me with their syringe.

cađdabuđda-q p. v., to get irregular colour stains : eil-kate amə lija *cađdabuđda* ?

cađdabuđda, cađdabuđage, cađdabuđdatan adv., (1) with patches

of colour: aleq urido hendeae, *caddabudlae* pundia, our bullock is black, it has patches of white; pundi lija⁷ 'cetanre babaikan arā lijae uiuakada, *caddabuddatane* leloqtana, over a white cloth he wears a red one with holes burnt in it, he looks covered with colour patches; arā lijaq baba pundi lijate *caddabudlagee* tepeqtada, he has patched with white cloth the holes burnt in his red cloth. (?) syn. of *camkad-cumkad*: in irregular patches, without direct connotation of colour: aleq ramrado *caddabudda* omonakana; saṅga *caddabudlatanko* roaakada.

cadea, cadea-cadea I. abs. n., leanness, meagreness, thinness: ne hoṛo⁸ *cadea* saeōkoleka jomnūkorejā euṭaōoa, the leanness of this man might disappear if he were to follow an European diet. N. B.—*Cadea* is not used for the leanness incident on old age, which is *rukubrukukh*.

II. adj., used ironically of men and quadrupeds, gaunt, lean: miād *cadeacadea* merome kiriataia. Also used as adj. noun: nj okoren *cadea*? *cadea-n*, *cadeacadea-n* refl. v., to become emaciated through one's own mistake: ne hoṛo kuruñā-kuruñatce *cadeacadeanjana*.

cadea-ŋ, *cadeacadea-ŋ* p. v., to become lean, emaciated, thin: ne hoṛo *cadeajana*, daru baḍ kajāo daṛia, this man has no flesh left; maybe he is not strong enough to saw trees.

cadeacadeagge, *cadeacadeatan* adv.: *cadeacadeaggee* hasujana or hasute

cadeacadeatane rikajana, he has become lean through sickness.

cadkubandul I. adj., with a tail which can be raised and flapped about: miād *cadkubandul* tuū hijulena, there came a jackal with raised, flapping tail.

II. intrs. (1) to raise the tail and flap it about: cadlome *cadkubanduljada*. The term seems to apply only to carnivorous animals (*kula*, tiger; *tuiu*, jackal; *ramsiar*, hyena; *tani*, wild dog) and of bushy-tailed domestic dogs, in contrast to *lelepeṭe*, the simple wagging of the tail. (2) with *bondol*, streamer, or of flapping loin cloths, to flip about: Naguriko⁹ bondol *cadkubandullana*, the long ends of the Naguri people's loin cloths flip about.

cadkubandul-en refl. v., to raise the tail and flap it about: cadlome *cadkubandulentana*; tuū *cadkubandulentana*.

cadkubandul-ŋ p. v., in the 2nd intrs. meaning: bajan susuntanre botoṛa bondol *cadkubanduluo*, in the *bajan* dance, the long ends of the dancer's loin cloth flap about.

cadkubandultan adv.: tuū *cadkubandultane* hijulena; botoṛa bondol *cadkubandultan* rikaqtana.

cadlom I. sbst. (1) a tail: urjā gononjā puraōkeda, orq cikan *cadlomra* kajim urquatana? I have paid in full for the bullock, what more art thou telling me now about the tail (about the *cadlomut'i*)? (2) metaphorically, the end: bōṛea olko¹⁰ oi *cadlomre*? Shall I write

cadłom

their names at the beginning or at the end?

Note the idioms: (1) *cadłomte hiri*, to deceive by wagging the tail. Used in a material sense of the *kačkač*, fox, which deceives a dog by waving its tail in the dog's face, so that the dog does not know where to bite. Also used metaphorically of people who offer such pretexts or excuses as cannot be discredited on the spot. (2) *cadłom uduł*, to show one's tail, may mean: (a) the same as *cadłomte hiri*: Buruhaturen Dondaharam dandemente paneko hundilena, soben paneko *cadłome* udubadko, (b) to back out or keep out, from fear: Burumako ad Seldako simān repeatandipli gopoż lobalena, baransare tarako gopożkena tarako *cadłomko* udulkeda, (c) to turn one's back on work: am *cadłomem* udułtana; jomredoe talatalana, kamiredo *cadłome* uduba, when it is a question of eating he comes to the fore, if work is meant, he shows his back. (3) Jilia *cadłomkodope* calačtada ei kā? Have you put to use the long tails (of bullocks) or not? i.e., do you eat beef or not? (4) *cadłom ugur*, to draw back out of fear, litly., to draw the tail between the legs: sangite mukñimale biridla mendo tarako *cadłomko* ugurrūrakeda, we were many to start the lawsuit, but several have backed out from fear.

II. trs., occurs only (1) in sacrificial formulas: dandekedam, *cadłomkedam*....thou (spirit) hast punished us and found fault with us,

cadłom

(2) in an expression very oddly used by old women. When they happen to let smth., v. g., a fish, slip from their hands, they say; *cadłomkiaiz*, *cadłomkedlaiż* or *cadłomjanae*, *cadłomjana*!

cadłom-en refl. v., metaphorically, (1) to back and aid smb. in a lawsuit: ne lajaire aiadoina *cadłomakana*, mundapāpākina ořq bar horolekako bęakana. (2) to walk at the end of a file: senačarenje, aia *cadłomena*. (3) of a pupil, to be the last in proficiency, to be at the tail end of his class, on account of laziness: ne hen itune daritana, landiatee *cadłomenata*.

cadłom-ę p. v., (1) to get or grow a tail: teteagakoq *cadłom* hodjanro bandaakaniko tařna, kako *cadłomrua-ro*, when the tail of a blood-sucker breaks off, it remains tailless, it does not grow a new one; ne sim niralgee *cadłomakana* (2) metaphorically, to come or lag behind: Somateko *cadłomakana*.

Note the odd way in which crones, when startled or suddenly frightened, use the p.v., *cadłomę*. When frightened by falling suddenly, they say: He! *cadłomjanaiż*. When they let something slip from their hand, they say: *cadłomjanae*, *cadłomjana*! When startled by smb. who suddenly comes running, they ask: okoe nă *cadłomjana*? When startled by smth. that falls down, they exclaim: cina nă *cadłomjana*? *cadłomre* adv. of place, at the end, behind: *cadłomreko*, they are at the end. The other postps. of place

cadłom-ipil

or direction may be suffixed as well, and yield similar advs.: *cadłomsa*, near or about the end.

cadłom-ipil syn. of *jonçipil*, sbst., a comet. The appearance of a comet is of bad omen to a Munda: it foretells for the land, in the course of the year, war, famine or epidemics.

cadłom-paësa syn. of *cadłomuçi*, sbst., an extra duty, payable by a purchaser of cattle, goats or sheep, to the man who, at the time of sale, was grazing the animals. The rate is one anna per buffalo or bullock and half an anna per sheep or goat. This money is called *cadłomuçi*, the tail joint, because should the buyer refuse payment, the cattle-grazer will not let the animal go: gononq omcabakeate *cadłomuçi* ko asia gopikñjmente, after the price has been paid in full, they still exact the 'tail piece' for the cattle-grazer: dā *cadłompaësa*! kāredo kairq arqia, cut with the tail piece or else I will not let go the animal.

cadłom-purę sbst., a cup made of a single leaf, the latter being pinned up, at its base only (Pl. XXX, 4). It is used only in sacrifices, whereas *bodępurę* is pinned up in two places and serves for drinking beer.

cadłom-ući syn. of *cadłompaësa*.

cadra Has. var. of *cadra* Nag.

cadra-budra var. of *cadłabudda*.

cadła I. sbst., the act of doing smth. immediately: amaga *cadłaręte* küh sukukedlea, we were much pleased because thou startedst at once.

II. trs., to do at once; *kamili*

cadła-cadła

cadłakeda.

cadła-n reflx. v., to start at once: heřanae mentele ałkaijułme taikona, mendom *cadłanjanz*, we thought thou wouldst delay, but thou hast come at once.

cadła-q p. v., to be done immediately: kami *cadłajana*.

cadła, cıdłaken adv., at once, immediately: *cıdła hijume*.

cadła I. trs., imitative of sound, to give a resounding slap: *cadłaljue*. **cadła-q** p. v., to receive one resounding slap: misagee *cadłalenz*.

cadłaken adv., with a *cadła* sound: *cadłakene tabrıļja*.

cadła-bagel trs., to give suddenly a resounding slap.

cadłabagel-q p. v., to get suddenly a resounding slap.

cadła-cadła I. sbst., imitative sound of the clapping of hands of grown-ups during a song or dance, in entrd. to *cedłecedłce*, which imitates the hand clapping of children, or of grown-ups clapping not the palms but only the tips of the fingers: tırę *cadłacadła* misamisa dumarañe kā topaoa, the clapping of hands is not always drowned by the sound of the drum, i. e., it is heard in the moments of mellower drumming.

II. adj., with *sari*, same meaning.

III. trs., (1) to clap the hands: tři *cadłacadłakeda*, he clapped his hands.

(2) to give one several resounding slaps: horoe *cadłacadłakja*.

cadłacadła-n reflx. v. to, clap one's hands: susuntanre kühko *cadłacadłantana*.

cadłacadła-q p. v., of hands, to be

cad̥a-pa q̥ta

clapped : susunreko cōnjana, soben-koq tī cad̥tacad̥tagtana, they have got excited in the dance ; all hands are clapping.

cad̥tacad̥talan, cad̥takencad̥taken, cad̥taleka adv. : cad̥takencad̥takenko sarijada or tabrijada, they are clapping their hands.

cad̥a-pađta I. abs. n., (laudable) speed or despatch : cad̥tapad̥tarate tis̥a kami gudurađjana, kāre gapa enač cabaqteč, thanks to our activity the work has been finished to-day, otherwise it could not be finished before to-morrow.

II. trs., to do smth. with despatch : kamiko cad̥tapad̥takeda.

cad̥tapad̥t-a-n rflx. v., same meaning : kamireko (or kamiko) cad̥tapad̥tanjana.

cad̥tapad̥t-a-q p. v., to be done speedily or with despatch : kami cad̥ta-pad̥tajana.

cad̥tapad̥t/a, cad̥tapad̥tage, cad̥tapad̥talun, adv., speedily, rapidly, with despatch : cad̥tapad̥tatan hijume ; cad̥tapad̥tutan kamipe, alope ganam-ganamieno.

cad̥a, cara (H. *charā*, apart, alone, solitary) I. adj., also used as adj. noun, a man who has abandoned his wife or has been abandoned by her.

II. trs. caus., of a woman, to leave her husband : ne kuři kořae cīrakia. **cad̥a-n** rflx. v., to divorce one's wife or cause her to leave the conjugal roof.

cad̥a-q p. v., to be abandoned by one's wife : no hature api horoko caraakana.

cad̥ra

cad̥a-buda, cara-bura (Cfr. *cad̥da-budda*) I. adj., done by plots and patches : carabura hener apeč sokoraten lelada, I have noticed that in your valley, the sowing is only here and there.

II. trs., to do smth. by patches without regular order : siuka nikō caraburgakula, they have ploughed the field here and there. In this and in the other voices, when the context is insufficiently clear, *cangburga* is often affixed, in adverbial capacity, to the prd. which denotes the main action : bōko lařačcangburgakia ; ločonko sicangburgakada ; ločonko hercangburgakada.

cad̥abuđa-n rflx. v., to sit or stand in irregular grouping : tara atomāte dubidinpe, alope cīrakia, sit down all in one compact group ; do not make little knots here and there.

cad̥abuđa-q, cad̥abuđa-qq p. v., of any action to be done disconnectedly, without order : kānido cīrburgjana, the tale was told in a desultory way, by bits.

III. adv., with or without the affs. *ange, ge, ege, tan, tange*, modifying trs. pids., disconnectedly, desultorily. (The contrary is *tara atomāte*, from one end to the other uninterruptedly) : caraburako herakada, they have sown the field in places ; inič ūb caraburgangeko lařabkeda, they cropped his hair in patches.

cad̥i, cari feminine of *cad̥a*, similarly constructed.

cad̥ra Nag. **carra**, **cad̥ra** Has. (Or, *carra*) syn. of *care*, *carela*, *cerg*.

Hence also the proper name *Cara*.
I. adj., I) bald, bald-headed : *cadra* bō; *cadra* hoço. (?) figuratively, denuded on top : *carrā* buru, *carrē* buru. It is also used as adj. noun, both of a bald head and of a bald-headed man : möd hoço daru subare suru-akane taikena, miad sarç nirañguledei *caryararee* tabrilja, a man was resting under a tree, a hanuntan ape, gliding down, slapped him on the pate ; miad *cadra* hijytana.

II. trs. caus., to cause one to lose his hair : cordeako *caryarakja*, spooks have made him bald.

cadra-g, etc., p. v., to turn bald : aætegec *cadrajana*. Note the idiom : aleq góra bés alirege herlenə eminteo apitaleka *cadrajana*, our high field was sown in the required dampness, nevertheless there are some three bare patches in it.

cadragge adv., to baldness, so as to make bald : cordeako *cadraggeko* jalkja, the spooks licked him to baldness.

III. *Cadra* occurs also idmly. in the cpd. *mæcadra*.

cadra-lampi Nag. syn. of *candila-kurił* Has. (so called from a white patch on the back of the neck) sbst., Butastur teesa, the White-eyed Buzzard-Eagle.

cadri, **carri**, **careli** feminine of *cadra*.

cadu Nag. **caru** Has. syn. of *si-orę*, *siłkocadu*, sbst., *Ploceus baya*, the Weaver-bird. The nests are bottle-shaped, and many hang from the same tree.

cadu Nag. var. of *caru* Has.,

to throw into the water.

caēa (H. *ekhāyā*, apparition) sbst., occurs in the Asur legend : tero *caēa*, thirteen adaptations to circumstances, i.e., versatility, craft. Note the common parlance phrase : baro bidia tero *caēa* clever and crafty, cleverness and craft (every word is taken from Hindi). They say also : hañkuñi *caēatee* lelrikana, he shows himself under all kinds of appearances.

caēa, **cāēa**, **cōēa** Cfr. *cāi*, I. sb-t., (1) *Cimex viridulus*, a thin, long, light-green, flying bug, emitting an intensely disagreeable smell. (2) another green bug, shorter and broader, not identified. Both kinds suck the milky juice out of the forming paddy grain which they thus kill. When in large numbers these insects destroy whole harvests. Cattle will not eat the straw of the rice that has been attacked by this bug. It is also called *baburen rolo*, the paddy fly : *caēako* nekago har baiua : gosoakan uhuripatṛa baba talare ṭapabañāere, *caēako* nira begar monitorkeateo, one can drive away the paddy bugs like this : if over the paddy, one waves about fan-like a withered twig of *Vitex Negundo*, these bugs will fly away without any incantation ; soben gorababa *caēako* dulķeda, the paddy bugs have settled on all the high ground paddy.

II. adj., blighted by the paddy bug : *buginakodole* irkena, *caēa* baba añrile irea.

III. trs., of the green bug, to turn

cača-capud

up on, to infect, the paddy : goṭa ločoako cačakeda, the paddy bugs have attacked the whole low field.

cača-*q*, cača-*q*, cōča-*q* p. v., to be blighted by the paddy bug : aleq miad gorā cačacabajana, jaṭa kā janajana, enado tērotangea, mendo enarā busū uriko kako sukuatana, one of our high fields was invaded by paddy bugs, it gave no seeds, one can understand that, but the bullocks do not like the straw from that field !

ca-n-ača, ca-n-ača, co-n-iča vb. n., used of the amount of havoc played by the paddy bugs : birdisum bitarrā rabal hitako canačako' cačakeda urj jaked enarā busū kako tumbudtana, in the forest country the early kinds of paddy have been so blighted by the green bug, that bullocks will not even sniff the straw.

cačage, cačacačage adv., modifying soan : ne sirmarā goracañliko cača-cačage soana, high field rice tastes of the green bug this year.

cača-capud same meaning as *cača*. See *capud*.

cačako har. Itly., to expel paddy bugs. It denotes the superstitions practice by which the Mundas attempt to force or ward off insect pests from their harvests. The exorcism is the same as in *rōg har* : eačako rōg harmente kuřikō bariaapia eačako keeore hatuate singiturosā simān parom jakedko dupilidikoa. As in all *rōg har*, a tiny chicken is abandoned alive on the spot. Any kind of

cač-coč

rōg, whether epidemic or insect pest, comes from the North or West, and must be driven East towards the Ganges. Harrakablerere operaq hobaoa, if they carry it to any other than the eastern boundary, they will get into trouble with the people to whom they carry it, whereas the neighbouring village never complains if it be carried to the eastern boundary.

cāe.....cāe.....(Sad. *cahe.....cahe*) disj., var. of *cā.....cā*.

cač-coč (onomatope) frequentative of *cōč*, I. sbst., the sound of dry things breaking or snapping in succession. II. adj., with *saj i*, same meaning : *cačcoč* sajiia aiumla.

III. trs., to break dry things with a series of snaps : jaṭako cačcočtana. IV. intrs., of dry things, to break with a series of snaps.

*cačcoč-*q** p. v., same meaning.

cačcočlan adv., with a succession of snaps : rōr jaṭa cačcočlan hulagoa.

cač-coč cfr. *cōč*, *cōreč*, I. adj., of wood and branches, brittle, breaking easily : *cačcoč* daru, a tree the branches of which snap easily ; daru *cačcočrate* (i.e., *cačcočgearate*) neare kale dętana, we do not climb on this tree because its branches break easily.

II. trs., to break branches off easily : ne jaṭako *cačcočdariam ei* ?

III. intrs., of branches, to break easily : bakañi daru *cačcočtana*.

*cačcoč-*q** p. v., same meaning as intrs. : jaṭako hundiakan etante sagiri harlena, sober *cačcočjana*, the solid-wheel cart was driven over

caę-cuł

the heap of brushwood, it is all broken.

caęcoğtan adv.: *caęcoğtan* hulagoa (or petegoa).

caę-cuł I. abs. n., of men, buffaloes and bullocks, alacrity, activity, briskness in walk and work : ne horore *caęcujo* menę eperənəo menę, this man is active but quarrelsome ; ne urjre *caęcujo* menę kacarao menę, this bullock walks briskly when ploughing, but it also pulls sideways.

II. adj., brisk and lively at work : *caęenż* urile namakia ; ne urj *caęcuđoe* *caęcuła* mendo kirikae kirioa, this bullock is smart enough but puts on no flesh ; ne hořo *caęcuła* ci kā ?

III. trs. caus., to urge on briskly : purą alom *caęcuškiżo*, ječę jırakanakina sompoakange, do not drive them too fast whilst ploughing, the weather is hot, they are sure to get overheated.

caęenż-n reflx. v., to be brisk, to work briskly : ne keřakinę alaci eteljalęgekinę *caęcuña*, as soon as one raises the goad these two buffaloes walk briskly ; ne honko jānäm aeukore sidare meňaibedangtakom, kūlko *caęcuña*, if thou expect work from these children, first give them sweets and they will be full of activity.

caęcułtan adv., briskly : nido tündalire *caęcułtan* senea, begar tündatedo kā ; Samu *caęcułtan* kamia,

caęcui I. subst., the squeaks of several musk shrews, in entrd. to *caęcui*, repeated squeaking of a

caęla

solitary musk shrew (*caęcui* and *caęcui* being different frequentatives of *euł*) : eundikoę *caęcui* aňumla ei ?

II. adj., with *sari*, same meaning.

III. intrs., of a number of musk shrews, to squeak: eundiko *caęcuijada*. *caęcui-n* reflx. v., same as intrs. : eundiko *caęcuijtana*.

caęcuiłtan adv. : eundiko *caęcuiłtan* kořatana.

caęla I. abs. n., love of pleasure : *caęlatee* geğgiriakana, his fondness of pleasure is excessive ; *cie'ue* sadaňtana, he does not mind enduring any hardship to satisfy his love of pleasure, he never finds that pleasure is bought too dear ; ne hořož *caęla* goňa haturenkoę sporosojana, his fondness of pleasure outdoes that of any one else in the village.

II. adj., (1) festive, de-timed for show or pleasure : *caęla* kapi, *caęla* naki, *caęla* lijă, *caęla* soňa lelsugaramente baiakana kümiredo puraşa kā lagaňoa, an ornamental axe, a nice comb, a gala-dress, a showy cane are meant for parade and not often made use of. (2) pleasure-sick, fond of, or keen on, pleasure : *caęla* hořo susun, dumala rū, rutu oroňa, pňite senbara, enleka khūl̄ sanan̄ iniň monre menę, a pleasure-seeking man carries in his mind a strong inclination for dances and drumming, playing the flute and doing the markets. Also used as adj. noun : *caęlako* dumala sarıjaňlqoę euruđceurulkoę, lovers of pleasure are on hot coals as soon as the dance drum strikes up.

caëla-maëla

caëna-baëna

III. intrs., to be fond of pleasure : en haturenko *caëlatana*.

IV. intrs. imprsl., to feel keen about a certain pleasure party : *purage ci caëlajadma* ?

caëla-n rflx. v., to be, at the moment of speech, bent on pleasure : tisiä letekane *caëlunjana*.

caëla-q p.v., to become pleasure-seeking : sidamanate nădo puragee *caëlajana*.

caëlange adv., in an extraordinary manner, so as to look nice and attract attention on the pleasure-field : *caëlangee laṭabakana*.

caëla-maëla jingle and syn. of *caëla*. As adj. noun, it frequently occurs in songs: okorega, *caëla-maëla*, okoregam dubakana ? Where, thou who art so fond of pleasure, where art thou sitting instead of going to the dance ?

caëman (Sad.; Or. *chaymān*, spirited away, gone) sbst., optic illusion caused by trick or jugglery, but ascribed by the Mundas to magic powers through incantation, *montorrq jörte* : neare jetan *caëman* banoa, asaltegee rikaqtana : there is no delusion in this (in gymnastics), the feats are performed in reality.

II. adj., with *hořo*, syn. of *badigar*, a juggler : miad *caëman* hořo hijülena. Also used as adj. noun : miad *caëman* hijülena.

III. trs., (1) syn. of *mangri*, with the name of a spirit as sbj., to juggle a man away, to make a man disappear altogether : Bûâeharam ikir cetanre sítane taikena, bongado samkerä, arârâ, načal ořo hořo *caëman-*

kedkoo ; ente en ikir Bûâeburaikir sakijana, Old Buæ was ploughing his field above an abyss when a bonga spirited him off along with buffaloes, yoke, plough and all ; from that time the abyss was called Buæburaikir. (2) with *med* as d. o. or with a double d. o., to delude the eyes of onlookers by magic powers : badigarko hořokoš medko *caëmanjada*, otereko taïna, rope-dancers delude people's eyes : they do not in reality walk on the rope but remain on the ground ; caënabaëna hořoko medko *caëmanhua*, jugglers cheat our eyes, by magic.

caëman-en rflx. v., figuratively, to slip away unobserved : nägele lellja, midgärikad kotee *caëmanenjana* ? kale mundikja, we saw him just now : in so short a time where did he hide himself ? We did not notice his leaving.

caëman-q p.v., (1) to be juggled away by a spirit : Bûâeharam hantare *caëmanjana*. (2) to get one's eyes deluded, to experience a hallucination : sobenko medle *caëmanjana* ; aleq med *caëmanjana*.

medcaëmange adv., so as to delude the eyes. Idmly., of a short-lived baby, they say : *medcaëmange* kullja, God sent it like a *deception visus*, like a mere phantom, like an evanescent dream.

caëna-baëna I. sbst., juggling passes : jatrare *caënabaënakoiq* lelkena : *caënabaëna* asulentana.

II. adj., *caënabaëna* hořo, a juggler. Also used as adj. noun : jatrare *caënabaënakoiq* lelkedkoo.

cagad-cogod

cagar

III. trs., to change one's mind again and again, to alter a date time after time : aminai^a alom *cāñabāñalea* mente purasa apanikore kajioa, it often happens before a marriage that one party says to the other not to change so often its date.

cāñabāñu-n reflx. v., especially of children, to be fickle, wayward. *cāñabāñatan* adv., to (speak) irresolutely, fickly, shiftingly or with self-contradictions : *cāñabāñalun* alom rikaca (or alom rikana, alom kajia), oka^m lelana ena sojete kajiume, do not contradict thyself, speak straightforwardly.

cag var. of *ca*.

cagad-cogod, **cagar-cogor** Nag. (Sad. *cikae-cokoe*) syn. of *hikajaki* Has. I. sbst., the walking with parted legs owing to itch or other sores : *cagad-cogodrate* sekerage kae tebakeda.

II. adj.: *cagad-cogod* horo, a man who walks with his legs apart. Also used as adj. noun : m^al *cagad-cogod* hijutana.

III. intrs., to walk with one's legs apart owing to itch or sores : *cagad-cogoddiae*.

cagad-cogod-en reflx. v., same meaning.

cagad-cogodlan adv., modifying *sen*, same meaning.

. **cagač**, **cagač-cagač** syn. of *jandui-jandui*, *janduijandui*, I. sbst., the slow run of dogs : tuukko cilekako seneca ?—setako^a *cagačge* tōreme, how do jackals advance?—Running slowly as dogs, lit., remember the slow run of dogs.

II. adj., with *sen*, *nir*, the quiet, slow run of dogs : setako^a *cagū-eagū* sen (or nir) kacim lelakada ? Thou must have noticed the way a dog has of running slowly.

III. intrs., of dogs, to trot : seta *cagačkeda* or *cagačcagačkeda*. Sometimes, jokingly, of carriers or other people : dolabu *cagača nādo*, come, let us trot a little, let us walk very fast now.

cagač-n, *cagačcagač-n* reflx. v., same meaning : setako *cagačcagačna*.

IV. adv. : *cagač* with the afxs. *ange*, *ge*, *gge*, *leka*, and *cagačengāč* with or without the afxs. *ange*, *ge*, *gge*, *tan*, *tange*, modifying *sen*, *nir*, *senq*, *hiju*.

cagar, **cagāra**, **cagāra** Nag. **caŋgar**, **caŋgāra**, **caŋgra** Has. I. sbst., a rent, a tear in cloth, paper, etc. : naminia maraia *cagār* niminua sutamte kā tukuipnraidoa, for mending so big a tear, that much of thread will not suffice.

II. adj.; with *lijā*, a torn cloth : *cagar* lijā tukuipruatam.

III. trs., (I) to tear a cloth, a piece of paper, etc. : bakire bolotane taikena janumtare lijāc *cagarkeda*. (?) to tear off a branch from a tree. In this meaning it is used like *coŋgar*, *coŋgra* Has., in entrd. to *ceŋgere*, *henjere*, to tear off a twig or a leaf, and to *carat*, *carāq*, *carāraō*, *tarar*, used of very large branches torn off by the wind, by the united efforts of a group of men or by an elephant. N. B. In Nag. it is also used in the same idioms as *huk*.

cagār-en reflx. v., to tear one's

cagāra:cogōra

cailla

garments to pieces, from rage, grief, etc. : lijae cagārentana.

ca-p-agar repr. v., to tear each other's garments : opotakenakia, lijakia *capagarjana*.

cagar-q p. v., (1) of cloth, paper, etc., to get torn : lijae *cagarakana*. (2) of branches : to be torn off.

ca-n-agar vrb. n., (1) the extent of tearing : *canagare* cagārkeda baran mulii paromutertada, he tore a cloth in two pieces, he tore a cloth over its whole length. (2) a tear or rent : en *cunagar* tukuřruatam. (3) the act of tearing : misa *canagaydoq* tukuruaitala, orgee cagārtada, he tore his cloth, I repaired it, he has torn it once more.

cagāra-cogōra, cagāra-congōra, canagāra-congōra Nag. jingles of *cagar*.

cagar-cogor var. of *cagadeogod*.

cag-bagel var. of *cakbagel*.

cag-ceg var. of *cayeg*.

cagken var. of *cayken* (modifying *mg*).

cagra var. of *cagar*.

cagra-cogra, cagra-congra, cangra congra vars. of *cayāracogōra*.

cahał var. of *cah*.

cahal-cuhul Nag. (Sad. *culculia*) I. abs. n., smartness, activity ; unscrupulousness in business transactions : ne hořore *cahaluhul* mena.

II. adj., (1) with *kami*, active, quick work : *cahaluhul* kamiite nea cabatajana. (2) with *hořo*, smart, active, unscrupulous in business : inj *cahaluhul* hořo enamentee dařigea, he is an active and unscrupulous fellow, therefore he will succeed.

cahaluhul-en refl. v., to exert oneself, to be restlessly active : *cahaluhulentanae*.

cahaluhul-q p. v., to get into a habit of activity, smartness, unscrupulousness : khube *cahaluhuljanu*.

III. adv., actively, quickly : *cahaluhulek* kami.

cāi I. adj., (1) of paddy seeds or rice grains, very thin, half empty : *cāi* babako bar hačgle aturnamtada, we got two shovelfuls of half empty husks in the winnowing (2) of laths, split very thin : *cāi* batoko kabu lagačea.

II. trs., to split bamboos or wood too thin : *cāikedam*, kamire kā jogičea, thou hast split it too thin, it can no more be used.

cāi-q p.v., (1) of bamboos or wood, to be split too thin : *cāijdnu*. (?) of rice, grains, to grow too thin ne baba *cāijana*, enado petęeo kā tigča janateo kā, en talamalarea, this paddy has grown very thin, half-empty grains, they are neither husk nor full grain, they are something b'tween.

cāige, cāirāige adv., so as to be too thin, (1) of bamboos or wood : *cāicāigee* caňakeda. (?) of paddy or rice : gočgošojan baba *cāige* caňlica, paddy that has withered gives very thin rice.

cailla (Sad. II.) I. sbst., chips of wood, shavings.

II. trs., to chip, to squander good wood by u cless or careless chipping : gupihonko bugin daruko *caillcabakeda*.

caila-q p.v., to be chipped, to get

calla-sān

covered with chips: maraq daru māta erage *caīlagoa*, heaps of chips cover the ground where big trees are being felled; maparange *caīljana*, the chips are large. Note the idiom: nařgāi ote sītanre *caīlagoa*, a mixture of clay and red earth is thrown up in clods by the plough. *ca-n-silq* vib. n., (1) the amount of chipping: daru lañanre *cañailako* *cañilakeda* mod bāromte kā cabajana, they made such a heap of chips that there was no taking them away in one load. (2) the chips cut off: sida *cañailq* sobenko idieabakeda, neado tačomte caīlaakana, they have taken away all the chips cut on the first day; this was chipped afterwards.

calla-sān sbst., chips used as fuel: parasāndo banoa *caīlgāntele* manditana, there is no firewood split, we cook with chips.

caīr-cūlā (Sad.; Or. *caē-caērnā*, to give a shrill or grating sound) I. sbst., the spurting noise of milk when milking a cow: *caīqeuīqiqñ* aiumjada.

II. adj., with *sari*, same meaning: *caīqeuīqñ* sari aiumotana.

III. trs., to milk with a spurting noise: gaikoe *caīqeuīqjajkōa*; toae *caīqeuīqjada*.

caīqeuīqñ p.v., to be milked with a spurting noise: gai *caīqeuīqotana*; toa *caīqeuīqotanz*.

caīqeuīqtan adv., modifying *tāūi*, *sari*: maharako toa *caīqeuīqtan* tāūia, cowherds, in milking, spurt the liquid (against the side of the vessel).

caka

caīr-cūltan adv., plural form of *caīqken*, modifying *seng* or *rikan*, to withdraw displeased, singly or in a body and hurriedly: gomke dasikoe erākedañkōa, *caīqeuīqtan* *sengjana*.

caip-jā syn. of *ločorqsokož* sbst., *Sesbania aculeata*, Pers.; *Papilionaceae*,—an annual shrub, 1 to 5 ft. high, with weak prickles, pinnate leaves and 20 to 40 pairs of leaflets, 1 to 1½ inch long. Its yellow flowers are dotted with black.

cait, **caiti** (Sad. II.) sbst., a lunar month, beginning with the new moon and corresponding more or less with March.

cāk, **caka** (II. Sk. *cakr*; Mt. Sad. *cāk*) sbst., a wheel, i.e., a cart wheel, a potter's wheel, an engine wheel, a watch wheel: *ghāriye datikan cāk menq*, a watch has cogged wheels.

caka IIas. **cakad** Nag. (II. *cakhnā*; Sad. *cakek*) I. sbst., a taste before buying, taken to judge the taste of beer, tobacco, etc., previous to purchase: *caka omairame*. II. adj.: *caka ili*, *caka tamāku*, a little beer, a little tobacco, given to try its taste.

III. trs., to try the taste of smth., to sample an intended purchase: *cakad/cak* *cileka atkaroa*, let me taste it to see what it is like. N. B. This term does not imply "taste" as a sensation, for which *sibil* is used, but only as a test.

caka-q, *cakad-q* p. v., to be tested for the taste: *arki cakalena ci kā cakulena?*

caka

ca-n-aka, *ca-n-akañ* vb. n., the act or the number of acts proving the taste of smth. : *canakac eakakeda* s̄ben dokāne puraōutertada, he sampled (tobacco) at so many stalls that he made the round of all of them; *misa canakale kā mundjana, ogo misaina cakalea*, I have not tasted it properly, let me taste it once more.

caka sbst., a large brass waterpot.

cakah-bagel, **cakoh-bagel**, **cakoñ-**

bagel trs., (1) of pigs, to make only once the crunching sound peculiar to them when they eat. (2) of men, to make only once a crunching sound in chewing a tough substance.

cakah-cakah, **cakoh-cakoh**, **cakoñ-**
cakeñ, **cakoñ-makoñ** (the last used only by children and youths) (Sad. *cakap-cakip*; Mt. *cakuk*) I. sbst., (1) the crunching sound peculiar to eating pigs. (2) the sound made by the chewing of some very tough substance: *cakuhcakubizq aiumla*.

II. adj., with *sayı*, same meaning: *cakuhcakah sarıña aiumla*.

III. trs., (1) to eat noisily some very tough substance: *munga ařaç cakoh-cakoñjada*. (2) figuratively, to eat with zest, to enjoy what one eats: *miad eřeile lađkjeile cakoh-makoñjia*, having roasted a bird we ate it with relish.

IV. intrs., (1) of pigs, to eat with the crunching sound peculiar to them: *cakahcakuhjade*. (2) of men, to eat noisily something tough, in entrd. to (a) *tagoñ*, to eat noiselessly; (b) *raturulu*, *raturatu*, *ručuruču*, with various degrees of noise, to grind or break under the teeth

cakacaka

something hard, v. g., bones; (c) *rete-rete*, to crunch, v. g., a grain of sand, a half cooked grain of rice; (d) *radlaken tagoñ*, to break a number of bones together with a snap of the teeth. (3) of men, to eat with relish, to enjoy what one eats. Thus employed, the term does not connote any audible noise.

cakuhcakab-en, *cakoñcakoñ-n*, etc., reflx. v., same meanings.

cakuhcakuh-q, *cakoñcakoñ-q*, etc., p. v., (1) of a tough substance, to be chewed noisily: ne cakahah microm-jili nălo *cakuhcakuhcabajana*. (2) to be eaten with relish.

cakuhcakuhlan, etc., adv., with *jom* same meanings as the intrs.: *cakah-cakohlan* jointana. (2) with *sayı*: *cakuhcakuhlan* saritana.

cakalžken, *cakohken* etc., adv., used of a slow, more or less intermittent, noisy chewing.

cakuhken, *cakohken* adv., modifying *jom* in the same meaning as *cakah-bagel*.

cakuhge, *cakuhcakuhge* adj., used of eatables which cannot be disposed of without some crunching sound: *mungaaraç cakahge* or *cakahcakahge*. The term is also used as a noun: *mungaaraç jaimin isinreο jati nekan cakahge* or *nekan cakuhcakahge*, however long one cooks munga leaves, they will always remain tough and be eaten no sily, they are like that.

cakacaka (Sad. *cakeakə*) I. adj., saucer-shaped, flattishly expanded (not used of small vessels): *cakacaka* pilaiči, a broad and flat-mouthed

cākācikan

plate; *cakacaku* catar, an umbrella with ribs nearly horizontal, *cakacaka* tūpi, a broad-brimmed hat; *cakacaka* ora, a flat-roofed house. The term also denotes larger vessels or baskets of which the mouth is broader than the body. Its contrary is *hurumkua*, broad-bellied and narrow-mouthed.
 II. trs., (1) to turn out (potery, basket work) broader at top than at bottom. (2) to make smth. with a flattishly expanded border, v. g., a broad-brimmed hat.

cakacaka-g p. v., to be shaped as just described: *pilañi cakacaka-akana*.

cakacakan adv., saucier-like.

cākācikan (Sad. Or. *cikan*, oiled, smooth, glossy) I. adj., with *horo*, (1) well rubbed with oil. (2) accustomed to eating clean things prepared with oil.

II. trs., (1) to fry nicely, to prepare things with oil or clarified butter, to be in the habit of eating clean fried things: en *horo cākācikan-jada*, that man is wont to eat things cleanly fried; *aminanā cākācikan-te* ape Belaitrenkoñ māom baiakana, the blood of you, Europeans, is made up of many delicacies, Itly., by eating so many clean, fried things. (2) to rub well with oil: *bōe cākācikan-tudu*.

cākācikan-en reflx. v., to rub one's body with oil: en *horo kāmudamdo banoa*, hōrmo bāñi *cākācikan*, or hōrmo bāñi *cākācikanena*, that man has no habit of work, he thinks only of rubbing his body with oil and making himself spruce; übe

cākad-labar

cākācikanenjana, he has rubbed his hair with oil.

cākācikan-g p. v., to be fried or prepared with oil or clarified butter.

cākācikan, *cākācikan-tan* adv., (1) with *jom* to be in the habit of eating things cleanly fried in oil. (2) with *rikan*, to rub well one's body with oil.

cākad Nag. var. of *caka*.

cākad Has. syn. of *najompicki* Nag. sbst., *Typhonium trilobatum*, Schott; Aroideæ,—a tuberous, stemless herb, 10—12" high, with hastately 3-lobed leaves, common among grass in thickets.

cākad Ho, I. trs., to deceive by a lie: *cakad-kedellea*.

II. intrs., to lie; idum *cakada*, maybe thou art lying; *cukuttanam*.

ca-p-akad repr. v., to deceive each other with lies.

cakad-g p. v., to be deceived by a lie.

cakadi noun of agency, a liar.

cakādabadañ trs. caus., to drag along emb. so fast that he has to run.

cakādabadañ-en reflx. v., to resist while being dragged along hurriedly; to run while being dragged along, in entr'd. to *heekoden*, *hicacoron*, to walk while being dragged along.

cakādabadañ-g p. v. to be dragged along hurriedly in spite of resistance.

cakādabadañ-tan adv., with *rika*, *rikan*, *rikag*, same meanings.

cākad-kaji sbst., a lie.

cākad-labar trs. and intrs., to lie and deceive.

cakullabarni noun of agency, a liar

cakad-sumar

and deceiver.

cakad-sumar, cakad-urum trs., to recognize by taste.

cakadsumar-ŋ, cakadurum-ŋ p. v., to be recognized by taste.

cakadum, cakdum trs., (1) without p. v., of animals and especially bears, to rise on the hind legs and catch or crush with the forepaws: sadom *cakadumkja*, the horse reared, then crushed him with its forefeet. (2) idmly., to stumble against: nubare senjade taikena muṭni *cakdumlq*, he was walking in the dark and stumbled against a fallen tree.

cakdum-en rflx. v., to stumble against smth.: muṭuree *cakadum-enjana*.

cakdum-ŋ p. v., idmly., (1) to stumble against smth.: muṭuree *cakadumjana*. (2) of the plough, to bump and jump instead of furrowing steadily: delakore načal *cakdumidigtana* miado kaiča gašdačitana, the plough goes on bumping on the elods, I cannot even once drive it into the soil.

cakad-urum syn. of *cakadsumar*.

cakameil I. adj., (1) with *də*, the water of an inundation: *cakameil də hijutana*, a flood comes on the riverside; nekan *cakameil dəre ari haggtanre kā kesedđačioa*, if in such an inundation the embankment gives way, it will be impossible to stop (the rush of water or the gap). It is also used as adj. noun: alomə, alomə mentele manakja mendo en *cakameilregee kabur iōnjana*, we tried to prevent him and said: don't,

cakar

don't, but he ran into the flood. (?) with *ločorq*, a flooded rice-field: *ločon cakameil rikajana*, the rice-field has become inundated.

II. trs., to inundate: *tisiq bari goṭa sokorae cakameil'keda*.

III. intrs., in the df. prst., (1) with *də* as sbj., to become inundating *ločonra də cakameiltana*, the water inundates the rice-fields. (2) with *ločorq*, *piri* etc., as sbj., to become inundated: *gara atomra piri sōben cakameillana*.

cakameil-ŋ p. v., to become inundated, or be inundating: *ločonra də cakameiljana*; *ločon cakameiljanu*.

*cakameiltan'*alv., so as to inundate or be inundated: *ločon cakameiltan perečakanā* or *rikaakanā*; *cakameiltan də perečana*; *də cakameiltan mena*.

cakapanda I. abs. n., lack of steadiness at work: *ne horoč cakapanda janaore nekagea*.

II. adj., inconstant in work: *cakapanda horoko kamijačra mundi kā namoa*, it is impossible to form an idea of the work done by sickle people. Also used as adj. noun: *nī janaore nekan cakapandage*.

cakapanda-n rflx. v., to be just now unsteady in work: *aminan alom cakapandana*, jetan kami kā pokotooa, do not be so inconstant, no work will be properly done.

cakapanda-ŋ p. v., to develop a habit of working desultorily: *puračec cakapandajana*.

cakapandatan adv., with *kami*, to work without constancy.

cakar (Sad.; II. *cakla*) I. sbst., breadth: *nearč cakar ciminan mena*?

How broad is this? maran̄ lijale kiriñakada, cakarte bar muka, jiliñate gel muka, we have bought a piece of cloth two cubits broad and ten cubits long; ne lijara cakar ad̄ jiliñ midgea, this cloth is square, itly., its breadth and length are the same.

II. adj., broad, absolutely or comparatively: aleq ora pura cakargea, our house is very broad.

III. trs., to make smth. broad: cakareme, make it broad; miñ muka cakareme, make it one cubit broad. cakar-en refl. v., to increase the extent of the row or circle in which people are standing or sitting: pura alope cakarena, rumjulunpe, do not extend too much your row or circle; i.e., stand or sit closer to each other, reduce your distances.

ca-p-akar adj., with a pl. noun, 'all of them broad': ne ora capkargea, all these houses are broad.

cakar-q p. v., (1) to be made broad, to be broad: ne ora ciminan̄ cakarakana? How broad is this house? (2) to get a broad plot to work upon: inido puragee cakarjana, readenagaipe, that man is alone on a plot broader than the rest, help him to plant (the paddy seedlings).

ca-n-akar vrb. n., the amount of width given to smth.: ne ora canakarko cakarkeda huriñalekage jiliñal̄ kā barabarioa, they have so made this house that its breadth nearly equals its length; it is nearly square. cakarge, capakurge (the latter always referring to a pl.) adv., so as to give width: lijako capakargeko tenakada,

they have woven broad cloths.

IV. in the cpd. *jiliñcakar*, sbst., length and breadth, surface, relation of breadth to length: ne lijara jiliñcakar midgea, the breadth and length of this cloth are the same, i.e., this is a square cloth.

V. Affixed to trs. prds., v. g., *bilecakar*, *calucakar*, *dulcakar*, *rōcakar*, etc., it means: making the result of the action broad or broader: pati bilecakareme, spread out the mat fully or spread out a second mat near that already on the ground.

cakarab, **cakrab** adj., of eatables, very tough, in entd. to *cakonta*, used only of vegetables: jilur̄ sir ora ûr cakirahgea. Also used as adj. noun: nekan cakirah dañahasujadi eilekae jomdarja? How can a man with a tooth-ache eat such tough things?

cakirah-p p. v., occurs only in the df. past ts: ne jilu pura cakirahjana, enamente kae tagoñdarjada, this meat is very tough, he was unable to chew it.

cakirahge adv., modifying *tagoñ*: *cakirahge tagoñoa*, it is chewed with difficulty.

cakarad (Sad. *cakra*) I. adj., (1) of eatables, var. of *cakirah* (2) of the soil, hard to plough: cam̄tai ote cakarada, soil which is meagre, but not sandy, is difficult to plough. Also used as adj. noun: nekan cakaradko rōroakan diplisitanre daraçakan naçal kurilidioa, when one ploughs such hard dried-up soil, the plough if set for deep cutting, simply jumps over the

cakatiq

clods.

II. trs. caus., to spoil the ground by an admixture which makes it difficult to plough: eðkan hasa haraderte ne ločonape cakuradkeda, buginge honař tařkena, by bringing in bad earth, you have made this low field difficult to plough, it was good soil formerly.

cakurad-q p. v., of soil, to be rendered difficult to plough: ne ote cuquined hasa atuaderjanâte cakuradjana, black-noduled clay having been thrown in by a flood, this field has become difficult to plough. cakuradge adv., modifying sî: ne ote aliakan eā rōpoakan cakuradge sîoň, this field, whether moist or dry, is always difficult to plough.

cakatiq poetical parallel of *hiatiq*, I. sbst., regrets, mourning and lamentations: Namare hiatinado dirileka nātalejan, Namare cakatiqdo sakamleka dōpalijan, thy regrets were heaped up like layers of flat stones, they varied, wandering from one object to another just as dry leaves are blown about by the wind.

II. intrs., to grieve and think with intense longings for persons or things of the past. Occurs mainly in the epd. *hiatiq cakatiq*.

cakačcakač Nag. I. sbst., (1) the sound of masticating very tough (*cakurad*) eatables: eikanako jomkena honko, cakačcakač bariiň aiumla neldo kaiia nella? What were the children munching? I heard only the sound and did not see. (2) the sound made by babies

cakara

at the breast when sucking with excessive eagerness.

II. adj., with *sari*, same meaning. cakačcakač sari aiumotana.

III. trs., to chew audibly : eikanam cikačcakačjada?

cakačcakač-en Nag. syn. of *cogorocogoron* Has. reflx. v., to suck noisily: tala ganțalekae cakačcakačenjana enreо toate kae biqtana.

cakačcakačtan adv., (1) with *sari*, jom, tagož. (2) with *sari*, nunü: cakačcakačtanen nunnutana.

cakarâ (Sal. II. *cakhnâ*) I. sbst., a relish, some eatable which improves the taste of things. This is used sb-tly. only for the things they eat now and then by little bits in order to sharpen the taste whilst enjoing rice-beer, mahua brandy or fermented fan-palm juice. Some of the titbits used by the Mundas are: (1) bacon-rind, raw skin of goats, bullocks or buffaloes just slaughtered. A piece of fresh skin is cut up into tiny squares, which are fried quite crisp. (2) the small intestine of the same animals. These, after cleaning, are plaited in threes and when fried crisp served up in little bits. The larger entrails are treated like the fresh skins. (3) little curried meat squares with grains of rice. (4) various pulses or vegetables suitably parched or spiced.

N. B. Idmly., this word occurs also in the epds. *sabgacakarâ*, a song wherewith to season beer-drinking; and *mocacakarâ*, talking for the mere sake of talking.

cäken

II. trs., (1) to use as a relish (with fermented drinks) : etaga³ banoğre simbu cakârâia, if there is nothing else, let us, for a relish to our drink, roast a fowl. (2) to spice one's beer with some dainty morsel of food : ilibu cakârâea. (3) with manđi as d. o., to flavour with stew or curry one's meal of rice, i. e., to have enough stew or curry for one's plate of rice : aminaŋ uture manđi kam cakârâkeda, though there was so much curry, thou didst not make it suffice for flavouring thy rice ; mił sakam siñařate manđim cakârâea ci kâ ? Wilt thou have enough flavour for thy rice with a leaf full of stewed Bauhinia ? N. B. The stew or curry is not mixed with the rice, but eaten in little bits.

cakârâ-ø p. v., (1) to be taken as spice or condiment with beer or rice : mod teoňa bûtuňa pônaňa, soben cakârâcabajana, I poured boiling water over one seer of roasted gram, it has all been used up as rice-beer relish ; manđilq tisiňa mungaňa cakârâjana. (2) with ili as sbj., to be seasoned with a relish : jojo ili huriňge marciakan honda arqâl kâ cakârâoa, sour beer will not be made palatable by any vegetable titbit to which Spanish pepper has been grudged. (3) with manđi as sbj., to be spiced with a suitable quantity of stew or curry : mod qaburi utute bar cipi manđi kâ cakârâoa, one cupful of stew is not enough for two plates of rice.

cäken adv., modifying are. See cäbagel.

caki

cäken, adv., (1) with *mg*, imitative of the sound made by the cutting of a sapling or a goat's head, with one stroke of the axe. (2) descriptive of a pungent pleasing taste lasting but for a moment : cikene jalkeda ente kacajana.

cäken-cäken frequentative of cäken. See cüçulan.

cäken-cäken adv., (1) with a pungent and agreeable taste. See under cägez. In this meaning it is syns. with cükencéken. (2) imitative of the sound of clean cutting (as of heads of goats or saplings) with a single stroke of the axe. The diminutive of this is cükencéçken. (3) with calu, imitative of the sound made by hoeing in damp clay (*nârâka hasa*) or in clay mixed with red earth (*nârâgai hasa*) : cükencékene calujada. In this meaning too cükencéçken is used as a diminutive.

cäken-céken syn. of cägestan.

caki (Sad.; Or. cakkâ, a loaf of molasses) I. sbst., a measure for molasses : a cike about one cubit long, one foot broad and one palm thick : mił caki gûru kiriaulepe. (2) the blade of a hoe : kuđlamre menâ bô, hotq, rupi, caki, in a hoe they distinguish the head, the neck, the shoulders and the blade.

II. trs., to make into a hoe-blade : cakimered kaiň namkeda, neage asâraókate cakiime, I have not got any piece of sheet iron ; beat this out and shape it into a blade.

caki-o p. v., (1) to be made into a hoe-blade : ne mered asārōlere maranage *cakioa* ei huŋiäge ? If this piece of iron be beaten out, will it become a big hoe-blade or a small one ? (2) The prf. past ts. is used as adj. with *guru* : *cakiakan* *gūru*, molasses in cakes. This is syns. with the cpd. *cakiguru*.

caki, caŋki I. sbst., climbing, mounting. Occurs only in sacrificial formulas in certain epds. : *kulacazkki*, *biŋcaŋki* banogökä, let there be no jumping of tigers or leopards, no mounting of snakes (on men or cattle) ! This is a prayer expressed in nearly all sacrificial formulas.

II. trs., syn. of *dę*, but scarcely ever used of men except in scoldings and quarrels, (1) to climb on a tree : *daru iŋkibarajada*, he is always climbing on trees ; *pusi daru rimaiŋkamaiatane* *caŋkikeda*, the cat climbed the tree with its claws. (2) to put smb. on a tree, on horseback, astride on smth : *okoe nădo en hon sadomro* *caŋkiakzia*, balu hořo ? What fool has put that child on the back of the horse ? (3) of tigers and leopards, to jump on the back of men or cattle : *hořodo kula kulsuia kāredoe* *sarāgomia entee rukurumia*, kulsu kae darijanredee *caŋkii*, hořoko huŋia kulako eskarko *caŋkikoa*, the tiger knocks down a man by jumping against him with its fore-paws or chest, then holds him down with its claws and teeth ; if it cannot throw him down, it mounts on his back, but it is only small tigers (i.e., leopards) which attack men in the

last manner.

caki-n, caŋki-n rflx. v., syn. of the intrs. *dę*, (1) to climb a tree, to get on horseback, to sit astride on smth. : ne daru en darum *caŋkibarantana*, amä kami ei banoa ? Hast thou nothing to do that thou climb-best one tree after another ? *sarako* *darukoreko* *caŋkibarana*, hanuman apes climb about in trees ; *savolree* *caŋkiakana*, he is on horseback. (2) of tigers, to jump on the backs of cattle ; of leopards, to jump on the backs of men or of cattle ; *kula urjree* *caŋkinjana*.

caŋki-o p. v., (1) to get a tiger or a leopard on one's back, to be jumped upon by a tiger ; *nesg̃e* *miaq kula menai*, honder nerege uri *caŋkilena*. (2) sometimes used instead of the rflx. v. : *enrenereo* *caŋkigtana*, he climbs on things every where.

ca-n-aki, ca-n-aŋki vrb. n., amount or swiftness of climbing or mounting : *kulado canaŋkii* *caŋkikedko* miš gařikadre móřea urjkeo gořkeđko, the tiger was so nimble in jumping upon the bullocks that in a short time it killed five ; *canaŋkii* *caŋkinjana* otero leljaileljiloge sirmarele lelamkja, he climbed the tree so rapidly that when we had just seen him on the ground we saw him already near the top.

caki (Sad.) I. sbst., a rick, a stack : *babacaki*, a paddy rick.

II. trs., to stack : *sahan orąkundamsąbu* *cakii*.

caki-o p. v., to be or to get stacked : *encabakedape* ei ? - ařige ! baba

caki-gūru

kolomre cakiakana, have you finished threshing?—Not yet, our paddy lies stacked on the threshing floor.

caki-gūru sbst., molasses in loaf.

caki-meṭed sbst., a piece of sheet iron of the size required for the blade of a hoe.

cakoḥ-cakob, **cakoḥ-cakoḥ** vars. of *cakačcakab*.

cakoḥ-makoḥ var. of *cakačcakab*, but used only by children and youths.

cakol-cakol 1^o syn. of *kalqkalq*.
2^o I. sbst., the lapping sound of water rippling against the beach: banda atomre *cakolcakol* aiumq̄tana.
II. adj., with *sari*, same meaning.
III. trs., to cause water to lap the beach: bandara də hoēo *cakolcakoljada*.

IV. intrs., of water, to make a lapping noise: də *cako'cakoltana*.

cakolcakol-q p. v., of water, to be caused to lap the beach: bandara də hoēote *cakolcakolqlana*.

V. adv., with or without the afxs. *ange*, *ge*, *qe*, *tan*, *tange*, also *cakol-leku*, *cakolkencakolken*, modifying *sari*, *rikaq*, *aiumq*.

cakonqa, **cakonra**, **cakonṭa** (Sad. *cakór*; Or. *cakndā* or *cakóra*) sbst., sometimes with the adj. *huriq*, to distinguish it from *maraq cakonqa*, or with the apposition *aṛq*, to describe it as a potherb; name of two species of Cassia: (1) *Cassia tora*, Linn.; *Caesalpiniaceae*—an annual, fetid weed, 1 ft. high. (2) *Cassia obtusifolia*, Linn.;—an annual weed also 1 ft. high. Both plants are very common on roadsides and waste

cakuḍ-cakuḍ

ands. The leaves of both, fresh or dried, are much used as a potherb. Two other species of Cassia, viz., *Occidentalis*, Linn., and *Sophera*, Linn., are called *maraq cakonqa*. Of these the leaves are but seldom used as potherbs.

cakonṭa adj., used of potherbs, old and tough.

cakonṭa-q p. v., to become old and tough: ne aṛq *cakonṭajana*, these greens have become old and tough.

cakonṭa-rambāra, **cakonṭa-ramra** (Sad. *cakór-budi*) sbst., one of the forms of *Vigna Catjang*, Endl.; *Papilionaceae*. It is a cultivated pulse with a 4" long pod, containing from 12 to 14 grains.

cakrāb var. of *cakrāb*.

cakrā var. of *cakrā*.

cakti (Sad. ; Mt. ; H.) sbst., an iron disk about 1½" in diam., set near the end of the spindle, to prevent the thread from running too far on the spindle. (Pl. XIX, 4).

cakuḍ-cakuḍ, **cukuḍ-cukuḍ** I. sbst.,

(1) the shaking of the loads on a carrier's pole. (2) the shaking of a man on a walking or trotting horse: miḍsānjhora sadomtee hijulena, *cukuḍcukuḍte läi uiuakana*, itiriye, he had half a day's ride; owing to the shaking his bowels are loose; shampoo him.

II. trs., (1) syn. of *kocodóró*, to sit on a walking or trotting horse (jocul. refer. to the shaking): sadom *cukuḍcukuḍime*, go on horseback. (2) jokingly, syn. of *gō*, to carry loads at both ends of a pole.

III. intrs., to shake rhythmically, of

the loads on a carrier's pole, of a man on a walking or trotting horse : bārom cakuñcakudtana.

cakuñcakud-en, cakuñcukud-en refl. v., (jocul.) to ride a horse : sadomree cakuñcakudtudinjana.

cakuñcakud-q, cakuñcukud-q p. v., same meaning as intrs.

cakñubaduñ var. of *cakñlabaduñ*.

cakuli sbst., a rough, flat network of strong twine or *rurut* strips in a round frame, used, like the *girrua* for carrying earth and other things at the ends of a pole : kuñiko basa kanciteko dupilea korakodo *cakuliteko* gq̄a.

cakuli-kunutiq sbst., the wooden frame of a chakuli : *cakulikunutiq* boñgasarjomnârîte kâre balq hesel-opadte baiytana, the chakuli frame is made of a young *hesel* sapling or of a branch of the *boñgasarjom* climber.

cakurdi (H. P. *caugird*, on all four sides) I. sbst., the surroundings : ne hatuñ cakurdi palñtanco biurakada, the soldiers surrounded the village ; ne ořaq cakurdire daru roakana, trees are planted all around this house.

II. adv., all around, in all directions, in a circle : *cakurdi* hořoko pereakana, or *cakurdiko* pereakada; hořoko *cakurdiko* hundiakana, people have gathered all round ; ne hatu palñtanco *cakurdiko* biurenjana.

cakura (Sad. *cakeru*, eunuch) I. sbst., a hermaphrodite, i.e., a person whose sex is unknown owing to malformation or stunted development of external organs. N. B.

Eunuchs are unknown among Mundas. A castrated person, they suppose, would die of the operation : *cakurado* kořao kā, kuñio kā, međmûâtre kořalekae leljanree botožna ad̄ kořakamii kamia, međmûâtre kuñilekae leljanrcdo kuñikoree hisaboa, a hermaphrodite is neither a man nor a woman ; if he look like a man he will dress like a man and do a man's work ; if he look like a woman, he will be counted among women (he will dress and work like a woman).

II. adj., with *hon*, a hermaphrodite child : Burumaren *cakura* hon kuñikoree hisaljana, a hermaphrodite child in the Buruma village has been set down as a woman.

cal (H. *calanä*) I. sbst., contagion : nido caltege marijana, this (fellow) got small-pox by contagion ; kurara cal aloka hobaqmente kuratañko etq̄ieko aderotana, lest the hoof disease should spread, cattle affected are put in a separate shed.

II. tis., (1) to lead or direct a climber along a tree, a wall, a pole, a roof : Hořoko kakaru akoq ořareko *calea*. (2) to set silk-worms or lac insects on trees, that they may propagate : lumamko tûtdarureko *calkoa*. (3) to make or break connexion of railway points, to switch a train : Samuñ hon nido Cakrare rôlo *cultana*, Samu's son is now pointsman in the Chakradharpur railway station. (4) to spread disease, to communicate disease to smb. : aňo *calkina*, he has infected

me with his disease ; kasrae *calkedlea* ; hasutan urjkom kirinatađkoa, rāgom *caltana*. (5) to impart one's vermin to others : sikukoe *calkedlea*. (6) to put fishes in some pond for propagation : haiko, sučiko, kař-komko etasæte aukeđkoate ḫobakore, bandakoreko *calkoa*.

cal-en refl. v., (1) of men, to pass direct from one branch of a tree to another, without going back to the roots of those branches. (2) of silk-worms, to pass from branch to branch. (3) of lac insects to spread along the branches, hence also, to multiply.

ca-p-al repr. v., to impart one's vermin or disease to each other : sikuko alope *capala*, parkaparka gitipe.

cal-ə p. v., meanings corresponding to those of the trs.: kakaru ořare *calakanə*, a pumpkin creeper has been led on to the roof ; mari *caloā*, tua kā *caloa* ; tanařom, suđmoroč oř hanahgonoč engaapukoate *caloa*, small-pox is contagious, fever is not ; atrophy of the limbs, leprosy and epilepsy are hereditary diseases.

ca-n-al (1) vb. n., contagion, the creeper led on to a tree or roof, the silk-worms or lac insects set on trees, the fry or fish dropped into a tank : nido *canaltegee* marijana, this (fellow) got small-pox by contagion ; sarmircă kakaru okoč *canal*? Who led this pumpkin creeper on to the roof ? ařňa *canalko* miado kako gořjana, none of the silk-worms (or the lac insects) I put on trees, died. (?) vb. adj, used with *borq̄a* and

rog : (a) *canal borq̄a*, a spirit worshipped in a wife's parents' house when he comes over and spoils the well-being in her husband's house : *canal borqagēe* hatirjadpre mente cařljanare namjana, it has been found out by divination, by the husked rice test, that it is a *canal borq̄a* who persecutes you. Note the saying : nea *canalborqalekang*, huřiatege baioa, this (the plight of people who have eaten with an outcast) is no worse than the condition of those afflicted with a *canal borq̄a*, a small fine will be enough (for reinstating them). (b) *canal rōg*, syn. of *calq rōg*, a contagious disease, an epidemic : mari duku *canal rōg tanq*, small-pox is contagious.

cānč or *caltanč* noun of agency, a pointsman on a railway line, and generally all agents of actions described under trs.: *caltanč* taríkeate etă lařnree jorenea, the pointsman by moving a lever connects one line with another.

cāl var. of *calan*, colon sbst., behaviour : en hořoč *cal* cilekč?

cala Nag. (Cfr. *culpi*) syn. of *takāta*, sbst., a plank.

cala Cfr. *cal*, *caloā*, trs., in songs, var. of *goře*, to give in marriage : gořetađmeategem ruarlena, *calatal-* meategem næurelen ! Thou comest back after they have given thee away !

cala (H. *cālnā*; Sad. *calek*, *canek*) I. sbst., a sieve, a strainer : *calape* bai ituana ci? Do you know how to make a strainer? Note the cpds. *cūcala*, *cunacala*, *ilicala*, *súrkicala*.

H. trs., to sift, to strain taramara Hojoko iliko *ca-aet*, taramarakodo enkageko nūra begar *calakette*, some Mundas strain the rice-beer, others drink it as it is

calaq p. v., to be strained : ih busut *edivu*, rice-beer is strained through some straw

calateq, instrumental noun, a sieve, a strainer Horokor mandakan kanko bāri magte galāakan *calateq* dodoa, etakodo ih busut do calaca, among the Mundas only rich people use strainers of plated bamboo, the others strain rice-beer through some straw.

calā trs., to frighten or startle smb. by throwing on him some repulsive insect or animal ragoēntanae, tilmiati jutko *calata*, he cries his heart out, they have frightened him with one of those large caterpillars which feed on the gingili plant ; ne honare tilmiati jukko *calata*, they have thrown a gangili caterpillar on the body of this child. *ca-p-alq* repr. v. : ijnto alope *capaq*, du yumak ame ena h nko kumiteko beroea, do not frighten each other, by throwing caterpillars; that makes children dream of them and get frightened in their sleep.

calayy p. v., of repulsive insects, to be thrown on smb. for the purpose of frightening : iniq hoymore miad tiju *calayena*, ornamentee ragoēntana.

calā-bō syn. of *darpalghā* sbst., long wiry hair spreading on the sides and back of the head, instead of hanging down.

calati sbst., a rocky, shady place

in a ravine or near a watercourse where sacrifices are by preference offered to *ikurongga* urjko *calatigisate* harkope

calak, **calāk**, **cataki**, **calāki**, (H. *calākk*; Sad. Or. *edak*) I adj., artful, cunning, smart, deceitful, scheming, nighbisus baner, mermer *cataki* here, there is no tricking this fellow, he is a very cunning man.

H. trs., to entertain, cunning or deceitful designs, to scheme : enka alom *caakileq*, hurnadole lelurum-jidunge, do not use so much cunning against us, we see through it, Itly., we recognize thee a little; Mutru tsingapa thuraq carie *calaki-pula*, di ku adj. digunlo khulqko japagattingga, I do not know what Mutru is at just now, but he, the zamindar and the village watchman are talking a lot with one another; ankagem *calakwada*? Oho, are these thy tricks? Dost thou take to such devices?

calakt-a, **caliki-a** fly v., to plot or scheme here and now *calakintanae*. The context will indicate when the verb refers to the habit puragee *calakintana*, inly karlār alopea, he is a very deceitful man; have no dealings with him.

calakt-q, *caliki-q* p. v., of an undertaking, to be conducted cleverly, cunningly, artfully : kaji kā *calakt-jana* emante kale darjiana, our case was not conducted cleverly and so we lost it.

calān (Sad. : Mt. *calām*; H. *calānī*, invoicee; *calānā*, to march off) 1. sbst., (1) a despatch list, an

invoiced no garira *calan*, emblem, sengkalemente, give us the bill of lading of this earth, that we may start (?) the arrangement of things into particular specified lots or of persons into determined batches on a dispatch order : Belaitite sen-kenkeg *calando* memedhusi gegel hororå taikena, the men sent to Europe were arranged in batches of thirty.

II. trs., to lead away, to take away (espec. prisoners) ; to send up for trial, to take to jail : daroga jutnute kå-guna iakidko hajitihee ca ñukedzoo, the sub-inspector of police by a false report got innocent persons detained on suspicion.

calan-g p. v., to be led away, to be sent up for trial : kumbánuko saljina ad iokageko ca ñanjana.

calan-bulan, **culan-bulan**. (Sad *calbilis*; Or *canig-bulang*; Sk. *calamvalam*, walking and twisting) syn. of *culangrumalugege*, I. abs. n., restlessness : *ca akilu aizate* iskulie purasa sajañ namjomtana, he often gets punished at school for being restless.

II. adj., of children, restless, unable to sit still or keep quiet.

calanbulan-en, *culanbulun-en* reflx. v., of children, to be perpetually stirring : ne hon, *calanbulan-en-nae!* thou restless imp!

calanbulan-q, *culanbulun-q* p. v., of children, to get into badgetting habits : *calanbulanakanae*.

calanbulan-tan, *culanbulun-tan* adv., of children, restlessly : *calanbulan-tane* rikantana.

calangaô I. sbst., the fraudulent disposal of a borrowed object : kamimente aikate eñ begar asite idiobu sukua mendo *calangaô* okosukua? We do not object to our implements being taken for work, with or even without leave, but who would not object to their being fraudulently disposed of? niku tolarå Lakekuđlamko *calangaôtege* cabagtaia, all tools within their hamlet are disappearing, the borrowers fraudulently disposing of them.

II. adj., borrowed and fraudulently disposed of : *calangaô* kuđ amko alope kirina, nekatege kumbánu sasaba, do not buy hoes which the seller has borrowed, in that way one gets accused of stealing.

III. trs., to dispose fraudulently of a borrowed object : hakekuđlam alope emale *calangaôtora*.

calangaô-n reflx. v., having gone as a blind to one place, to go secretly to another : Sitié kupulqintana menkeate Khuntitee *calangaônjana*, having sail that he was going on a visit to Siti, he went secretly from there to Khunti.

calangaô-q p. v., of a borrowed object, to be disposed of fraudulently : sobenkog orgin dârakeda, kå namjana, okote *calangaôjana*?

calao (II. *calanâ*; Sad. *calack*) I. sbst., notice or summons to repair to a certain place : *calao-rele* herajana enamente aüñ enaale tebatada, we got our summons very late and so did not reach before night.

II. trs., to set in motion, to drive,

to direct gariñ *calabjya* baisikaldo kā, I can drive a cart but cannot ride a bicycle. (2) to direct or manage a business, a concern : nakan miran kamiko ale Horoko kājāle *calabjya*, we Mundas would probably not be able to manage such large concerns as this. (3) to give currency to false coins, to palm off false money : hen puncal Mapuri nakali tiki jalekatee *calabware*, that crafty Marwari will somehow put back false money into circulation. (4) to urge, sb., to go : kumpultele *ca-ut-pa*, kaen arā, we urged him to go on a visit, he refused ; jomdājilo far a *ca-ut-lagatwa*, illinuko misi, one has to urge on again and again people to go and partake of sacrificial meat (because they have not at hand the rice which is a prescribed accompaniment), whereas people have to be called only once for a drink of rice-beer (as nothing is required). (5) idmly., to help one with a loan on which no interest is to be paid. samagiti, samaobortanre inī junage *calabjya*; abu Mundakoredo ensānesagea, dikukoredo mocabandarte jetanā kiko opoma, when we have to lie down without a meal, i.e., when we are reduced to starvation, that man always helps us on with a free loan. This is everywhere the custom with Mundas; but among Hindus no loan is ever given except on interest and on duly signed papers.

ca-p-alab repr. v., to urge each other to go : pītēkia *capalaōjana*,

enado, clabdarukelakin, they urged each other to go to the market, that is, they said to each other come on, let us go !

calab-p p.v., to be set a-going, to be directed, to be managed, to be circulated, to have currency, to be urged to go : Nepaldisumiteq taka-pae a neca kā *calab*, Nepali money has no currency here; raphalāq guli cimin gaudi *calabon*? How far does a rifle carry? It'y, how many leagues is the bill of a rifle set a-going?

ca-n-atao vib. n., the setting in motion, the speed the management, the urging on to go : mīsa *ca-n-atao* kae higgeta, dunnājipō, being called once, he has not come, call him a second time; nakan *ca-n-atao* banak rapudo, by such management, the (cooperative) bank will break down; *ca-n-atao* calabiq motore sedimentele maskillena, they drove the motor so fast that we found it difficult to breathe.

calab-tj noun of agency, a driver, a director, a manager. Its particular meaning is determined by the word to which it stands in apposition : *rūjea uōqj*, a prime minister; *lazk-calabnij*, a bank director; *jahajealaōnij*, a ship's captain; etc.

calabna (Sad.) sbst, a kind of iron ladle used by blacksmiths to rake the fire: *calabnate* baqās seagle garibrajada.

cāl-bāl, **cahal-bahal**, jingle of *lāl*, *bahal*, adj., content, happy, flourishing.

cāl-cāl, cāla bāhū-en ilx. v., to show oneself content, to make oneself happy, to console oneself.

cāllāl-g, cāhāllahāl-g p. v., to be made happy, to be consoled.

cālhātan, cāla bāhātan adv., modifying *rlān*, same meaning as the ilx v.

cāl-cāl (Sad.) **cāllekan** adj., of water, very clear, transparent, pure dā cālīgea or cālkagea; cālēw dā anime. Also used as adj. nom., nekan cālā kām sukuārēdo cālekanām sukna?

cālcāl-g, cā leka-g p. v., of water, to become very clear, very pure enāado pondengge taikem, nādō cālcāljanu, a while ago it was rather muddy, now it has become very clear.

cālcāltan, cālēka adv., daridā cālcāltan lelgātu; med eatu da cālcāltane aukeda, she has brought in one pot, and has managed to get quite clear water.

cālcalan, cālelon, cārcolon, cōl-colon (H. Sad. *cālcalan*) 1. subst., (1) behaviour, conduct ne dāngjā netre dasin sanajja, *cālelon* cālkageataq? This youth wants employment here as a servant, what about his character? (2) a particular custom, also the customs of a race or country jātijāti apānajan *cālelon* mēng, apēdo apeq bugin colonko alope bagetaq, every race has its customs: do not, you, give up your own good customs.

H. intrs., to follow a certain custom or practice; nādākageko cālcoloyadu nādō, they follow new

customs now, days

cālēan ang-g, cā'colot-g, cō'colon-g, cārcalon-g syn. of *dasburg* p. v., to be customary: ale disumre cāleka cālcalanakana, in our country the custom is different

cāleka var. of *cālēka*, used mostly by the young,

cāl-gōra Has syn. of *hati* Nag. I. subst., a lift or ride on smb.'s shoulder: *cālgora* n sukutana er heba? What dost thou prefer? To sit on the shoulder or on the hip? *dēl cāgora* give me a lift on thy shoulder.

H. trs., to place or carry smb. sitting astride or otherwise, on one's shoulder or neck: *ela'* aba, *cāgorazhāne*.

cāgorazhā ilx. v., to sit on smb.'s neck or shoulder mar! *cāgorazhā*, *cāgoraz-g* p. v., to be put or carried sitting on smb.'s neck or shou'der.

cāli (Sad.) subst., (1) the creamy skin which forms on boiled milk. Milk forms no part of the Mundas' diet. Hence they have no words of their own for such articles of food as cream, curds, butter, cheese, and do not know how to prepare them. (2) the skin which forms on the water in which rice has been cooked: dāman-dārā *cāli* Babakilireno kako joma, the skin which forms on rice water is taboo for members of the Rice sept. (3) the fatty deposit on the surface of water in which salt seeds have been boiled. It is solid at the ordinary temperature: *satiomrg* *cālite naagaliko sunumra*. *cāli-*g p. v., of each of those three kinds of deposit, to be formed nađa

calibali

cañlra ṭendare purage *calibal*, a thick skin forms on the rice water of new rice.

calibali, (H. *caibal*) var. of *calibali*, which see

calka-coko᷑, calka-colko intensive of *calkaō*, I. sbst., the spilling of much liquid by the shaking of the vessel. The epd. *calkacoko᷑* is derived from *calkaō* and *coko᷑*, a little; *calkacolko* is a mere jingle of *calkaō*: no eature hotgkore dā taikema *calkacoko᷑*, talauterjana, this waterpot was full to the neck, owing to the shaking and spilling it is now half empty, *calkacolko* sakam earutea lokakeda, I stopped the spilling with a leaf on top of the water

H. trs., to spill much of a liquid by the shaking of the vessel. enka mirte dā alom *calkacoko᷑*, do not spill the water by running like that *calkacoko᷑-n*, *calkacolko-n* rflx. v., to spill much water by the shaking of the vessel, and thus wet oneself: tokagee burakeden, dupilaujada, goṭa horōmoe *calkacoko᷑tana*, not having filled the waterpot to the brim she brings it on her head, thus spilling the water all over her body.

calkacoko᷑-q, *calkacolko-q* p. v., to get much spilled by shaking: balti tūakeate nirlere dā *calkacoko᷑oa*, if one runs with a bucket full of water in the hand, much of it will get spilled.

calkacoko᷑tan, *calkacolkotan* adv., so as to spill much of a liquid by shaking: *calkacoko᷑tan* dā aujada.

calka-colko syn. of *calkacoko᷑*.

calkaō (H. *chalkina*; Sad. *chal-*

calpa

kawh) I. sbst., the spilling of a liquid in consequence of shaking: samundarrā *calkaōtə* misamisa batuko dubaoteroa, it happens that villages are wiped out by a tidal wave.

H. trs. (1) to spill a liquid by shaking or pushing a brimful vessel, in entr'd. to *dāre* or *rkar*, to spill or pour out by holding a vessel aslant; *dāl*, to pour by holding a vessel aslant or upside down; *sh*, to empty a vessel by holding it up-side down: dā alom *calkaōtə*, do not spill the water by shaking the vessel. (2) to cause water to splash up by jumping into it, or throwing a stone in it. (3) to toss or shake the water in a vessel.

III. intrs., of water, to toss about, to spurt, to lap over the border: bandara dā talaredo kuratana, genare *calkatōditana*, the water of the band ripples in the middle and keeps lapping over the edge.

calkaō-n rflx. v., to shake oneself much: kildi kuṛiko susuntanreko *calkaōbarana*.

calkaō-q p. v., to be shaken or spilled: dupiltanre dā eature *calkaōtə*, misamisado *calkatōrururə*, when one carries a pot full of water on the head, the water tosses about and sometimes jumps over the rim.

calni (Sk., H., Sad.) var. of the sbst. *calni*, a sieve, a strainer: *calni* auipe cunabu *calateq*, bring the sieve, to sift the lime.

calom var. of *cadłom*.

***calpa** (? P. *calipā*, rough-hewn logs, in form of a cross) sbst., (1)

a piece of wood shaped to a plank by means of an adze. The Mundas have very little use for such pieces: doors, door frames, stools (generally not more than one in a house), the three blocks of wood which are joined together as component parts of the wheel of their drays or carts, and some also, in courtyards, a rough shelf to place water-pots on; these are about all the uses to which planks can be put. Never yet did blacksmiths think of turning out saws of any kind. Naturally an enormous amount of wood is wasted in the shaping of these planks. House door planks, generally between 2 and 3 feet broad, are thus hacked and hewn out of fine, large tree trunks, the greater part of which is thus wasted. This kind of plank has generally a thickness of about 2" or more. (2) In songs and sacrificial formulas *calpa* is used as parallel of *gandu*, and means a stool, a seat: "Ape wiid gandu, miad *calpa* dubakan-jarukante jigarepe, baktirâpe: 'Kâgea, ne manoa hon okoabu hatiken-halikena enae omributan-eemabutana' (formula of sacrifice to the ancestors), you, our ancestors, sitting and chatting all on one and the same seat and stool, do speak and say: 'Well, this child of man has presented and offered to us that for which we were worrying and harassing him'."

calpa gandu subst., a stool made out of a plank: *calpagandu* taktate barakana.

***Calpati** name of a valley near the village of Buruma: entare pura saangimâte hijutanko taikena *calpa* turamente nijomra kajire, hither people formerly required from far away places, to shoot at planks, in cases of sickness or death brought about by witchcraft. Three planks being set abreast upright in the ground, three men had to shoot at them from a distance. Of one of these planks, the witch-finder had said (unknown of course to the shooters): "if this particular plank be hit thrice then so-and-so will be the witch responsible for the misfortune". When then the three archers selected that identical plank for target and all hit it, the person named was declared to be the witch.

calpati Has (Sad *jipit*) contrary of *ribu*, nickname for people with huge buttocks: miad *calpati* hijulena, seno bes kae daitana, there came a man with such large buttocks that he cannot even walk properly.

calu (Sad a soil-scraper, as in use for cotton-fields) N.B. *Ca'n*, noun of action, and *calgjanaw*, he has gone to hoe, have always a vocal check; the intrs. is often similarly checked. I. sb.t. (1) the amount of earth or turf a hoe can cut at one stroke: nea barapi *calute* barabariruapoa, this (hole) will or can be filled up by two or three handfuls. Oftener in this meaning they say: barapi kuâlamte, or barapisa can-lute. (2) *calu*, the action of hoeing: *calu* cintara efeegoa? When will the hoeing start?

II adj., with *husa*, same meaning as *caluhundikan hasa*, earth heaped up with the hoe; *etu hasi kira-cabajana*, all the earth accumulated with the hoe has been carried off with the levelling plank.

III. trs., to hoe a piece of land: *ne piyi barsihareca cu'rebakdu*, I dug up the entire field in two days.

ca'u or *ci'yé* intrs., to hoe, to be engaged in hoeing: *taio kaiu taikena*, en dipli gomkeq bigané *calutaniq* taikena, *caytaniq* taikena, *cainjatiq* taikena, I was not there at all, at that time I was hoeing in the master's garden; *mids-anjia* *cu'ukena* or *cu'ukena*, I hoe half a day.

calu-n refl. v., to hit one's foot in hoeing: *kudlam rekipe ne hon, kaqae caluna*, take the hoe from that child, it will hurt its foot.

ca-p-wu repr. v., to hit each other's tool whilst hoeing: *pantinben, aleben caludaparomea*, *capilaahange daa*, stand abreast, do not hoe face to face, you are sure to hit each other's tool.

calu-y p.v., to be or get hoed: *netq cimtaa calulena?* *sangga roaica cimtaa caluna?* When will the plot for the sweet-potatoes be hoed?

ca-n-alu vb. n., the hoeing, the striking once or oftener with the hoe; *barapisa canalute barabaraoa*, with two or three strokes of the hoe it will be level; *musia canalure* (or *canalute*) more mukaia *calukeda*, apimare gehno're muka cikate kainia *caluia*? I hoed a distance of five cubits in one day, why should

I not be able to hoe fifteen cubits in three days? *Barapisa canalute* (or *calute*) garaeme, dig the pit two or three strokes deep, or dig the pit two or three times, i.e., interrupting the work, v.g., taking two or three days over it. In the first meaning it is better to say: *barapi kudlam garaeme*.

calu-ader trs., to incorporate in one's rice field a side plot, v.g., an embankment, by leveling it with the hoe: *lataren hepko aitig ayiko caludhereda*, the owners of the field below mine have hoed down my embankment and increased by so much their own field.

caluader-g p.v., (of fields or ridges), to be incorporated in a field by being hoed level: *ne geqa bar antar-leka locnare etu'adergaa*, as much of this high field as twice the turn of the plough, has been hoed level with the low field and incorporated into it.

calu-daparom repr. v. to hoe facing each other.

calu-derg trs., to hoe incompletely.

calu-dere-gq p.v., to be hoed incompletely.

calu-gara trs., to dig a pit or trench.

calugara-q p.v., of a pit or trench, to be dug.

calu-hundi trs., to dig up earth and throw it into a heap.

caluhundi-q p.v., to be dug up and thrown together into a heap.

calu-nam trs., to dig and find smth.

calu-perę

calu-perę p.v., to be found by digging.

calu-perę trs., to fill up with the hoe.

calu-perę-gq p.v., to be filled up with the hoe.

calu-uruna trs., to dig up, to take out with the hoe. paerigaya urtanre topaakan keçkoja. *calu-uruna*, whilst digging the trench for the wall I dug up buried tiles; gara parted barapi kuḍlam *ca-unruame*, make the pits by taking out each time two or three hoefuls.

cām (H. *cām*, leather) sbst., a necklace of braided leatherstrips. When all or nearly all the first children in a family have died in infancy, the next baby receives as namesake a Barae, Gasi or Dom. The namesake is called upon to tie this kind of necklace around the child's neck, so that the spirits may mistake it for a child of another caste, and let it alone. *cāmko* tolkjā; Barāñ ne hon *cāme* rakałtjañ. Before marriage this necklace must be taken off by the namesake or a member of the namesake's caste. For this there is a special ceremony: *cām* kae arāguikana or *cām* kae uturāökana, cilekate arandi baiua? How can he marry since his leather necklace has not been taken off?

cām I. adj., (1) of wood, seasoned, very dry: *cām* sān careortan pāragoa, when one splits with the axe very dry wood it sounds like 'charchor'. (2) of leather, very dry, hence brittle: *cām* ñr kucalere rocedoa, if one bends or folds very dry leather,

cāma

it easily breaks.

II. to allow wood or leather to become very dry: arkāta puragepe cimkedə, you have let the rafters become well seasoned

III. intrs., of timber, firewood or leather, to become quite dry: naagali sarjomsunumleñe kā cāma, if one rub the yoke-strip with sal-oil, it will not become dry and brittle, sān jetēte cāmatana, the firewood is becoming very dry on account of the hot weather.

cām-g p.v., same meanings: naagali sarjomsunumleñe kā cāma; sān jetēte cāmatana; ne daru cāmpiratana, this tree is perfectly seasoned.

cāma, generally **cēma** (Sad.; Sk., H. *kshamā*) I. sbst., pardon, forgiveness: anā gunarę *cāma* nāmoa ei kā? Is it possible to get pardon for my fault or not?

II. trs., to forgive, to pardon: sobenae *cēmakędhoa*, he forgave them everything.

ca-p-ama, *ce-p-ema* repr. v., to pardon each other: kape *cepenare* kā cēmaoatapeq, if you do not forgive each other, you will not be forgiven. *cēma-g*, *cēma-g* p.v., to be forgiven, to obtain pardon on guna kā *cēmava*, that fault cannot be forgiven.

ca-n-ama, *ce-n-ema* verb. n., extent of pardon or forgiveness: góta ḥola hořoko iniako gunala, *cēnemac cēmaka* kędhoa jetęćę cetanre kis kae dōkeda, the people of the entire hamlet had wronged him, he pardoned them to the extent of keeping no grudge against anybody.

camac

camac (Sk. *cūmās*, a sacrificial ladle; II., Sad. *camac* spoon; Mt. *cūmācī*) sbst., a spoon (an implement not used by the Mundas themselves).

camāra-cumāraen rlx. v., of several people, to jump up together from a sitting position quickly and without disorder (connotes presence) of mind: *camāra-cumārajanakā*, they jumped up all (or many of them) but without disorder.

camāra-cumārītan, *cumārilekta* adv., with *burid*, same meaning as the rlx. v. When there is question of one person only, they say *cumāraken burid*. Of several persons jumping up in succession, one says *cumāraken-cumārīken burid*.

camāra-bage syn. of *camāraken kūril*, trs. or intrs., to leap over an obstacle clearing it neatly; to take a high or long jump neither falling nor hitting anything: *kulaē lōre camārābagel'keda*.

camārābagel-en rlx.v., same meaning. *camārābagel-g* p. v., of an obstacle, to be cleared neatly.

camāra-camāraen rlx. v., to jump repeatedly with force, with little noise and without hitting anything. It occurs also in the compounds *camāra-camāraun* to bound in this direction, and *camāra-camāridin*, to bound away.

camāra-cumārlan, *camāraken-camāraken*, *camārileka* adv., with *kūril*, same meaning as *camārācamāren*.

camāraken adv. with *kūril* or *kūril-parom*, same meaning as *camārābagel*: *ikirtātem nārenre cōkeko camāraken*, dāreko kūrilea, dārdurtange, if you

camārā-cumārū

approach a pond, the frogs jump suddenly and with force into the water, plump after plump. *Padeaken*, *padeaken*, has the same meaning.

camāra-parom trs., to cross smth. suddenly with a good jump: sibilé *kudaōlja miad lōre camārāpatrombā*, we were chasing a deer, it suddenly cleared a ravine.

Camār (Sk. *cāmikār*; II. Sad. *camār*) sbst., one of the Hindu caste employed in curing skins and manufacturing leather.

camā-tasađ sbst., *Panicum Crustagilli*, Linn.; Gramineae,—an annual, stout, erect, broad-leaved grass with erect raceme of spikes. The Mundas do not perceive any difference between this and *ījī*, but that the latter's raceme is somewhat longer. The seeds serve in brewing beer and are eaten as famine food.

camcur, *ili-camcur* (II. *chīrisur*) sbst., *Lepidium sativum*, Linn., Cruciferae,—Garden Cress, a small annual herb cultivated in the gardens of Europeans but neglected by the Mundas though they eat it raw with their rice.

camārā-cumārū frqt. of *cumārū*, I abs. n., unevenness of soil: ne loēonare jetan *camārācumārū* banoa, there are no ups and downs in this rice-field.

II. adj., of uneven soil: *camārā-cumārū* loēonale karakona kalo dabeldaipiada, we have driven the levelling plank over the rough rice-field but were not able to get it level. Also used as adj. noun: nekan *camārācumārū* alope acaiyaca,

camđul

đabelkđka, do not wet-sow in a field so uneven, let it first be levelled.

III. trs., to render the soil uneven, to spoil the evenness of the soil : caluhasako ađedkena gođa ločonko *camdarğecumduyuñkeda*, in spreading out the earth that had been hoed and left in heaps they have spoiled the level surface of the whole field. *camdarğecumduyuñ* p. v., of soil to be made or become uneven : kā itu-bēsean honko karakena, gođa ločonko *camdarğecumduyuñakana*, boys unacquainted with the work have driven the levelling plank, the whole field has become uneven.

camdarğecumduyuñtan adv., so as to render uneven : *camdarğecumduyuñtanco karakeda*.

camđul, **camđul-bagel** vars. of *caklur*, *caklurbagel*.

camđur, **camđur-bagel** vars. of *cakdur*, *caklurbagel*.

camgar syn. of *kulamarsal* (II. *ghato*) sbst., *Clerodendron infurcatum*, Gaert.; Verbenaceæ,—a shrub from 2 to 6 ft. high, with rose-tinged white flowers and a calyx which becomes red and fleshy in fruit. It bears black berries. The leaves of this plant, with those of the *suparom* and *meral* and the bark of the *hesel* and *tiril*, all five in equal parts (together about 2 lbs.), are pounded and boiled in a covered earthen vessel. The liquid, after straining, is evaporated till it is about the thickness of treacle. It has then a red hue. To this half a teaspoonful of sugar and about 6 oz. of pepper are added and the whole is made into

camkađ

pills, the size of a small bean. These pills, one in the morning and one at night, are used against *kōp*, a chest complaint with cough and difficult expectoration. The dry sticks of this shrub are much used to draw fire from wood : *camgarjata catękeñ* engako baňa ořo miad gol jaňa sandı baioa, ena etagare itikiňlere sekerage seňgel nrūnqo ořo jie (heolre) salgaňoa, having split in two a dry *camgar* stick they shape one of the pieces into a "female" by making in it a small excavation with an adjoining groove. This groove is filled with wood-dust, *heol* (generally called for the occasion i, i.e., excrements). They take then another dry stick round and blunt (known as "male") the end of which is inserted into the aforesaid excavation and made to revolve rapidly like a drill. Sparks are soon produced and ignite the wood-dust. *Atikir* and *kuži* also give fire very quickly; with other dry wood the process, though slower, is nevertheless successful.

camka (Sad.; Or. *camkha*, *cinki*, *camukha*) syn. of *dirka*, sbst., a small pedestal of kneaded clay in the hut, used as a lampstand. This commodity is found in few Mundı huts. Their more usual lampstand is a niche in the thickness of a wall.

camkad-cumkad (derived from *cumkad*) (Sad. *canki-cunku*) syn. of *candakacunluku*, which see.

camkađ (II. *camkānā*; Sad. *camkæk*) I. trs., (1) to cause smth. to glitter in the light, (v. g., an axe, by flourishing it), in entd. to *gasar*,

to polish metal so that it shines : tarañi alom *camkuōea*, do not flash thy sword about. The simpler expression for this is : tarañi alom hicin, do not flourish thy sword. (?) to excite a horse : en dikudo ja'rakore hulsamente sadome *camkuōti*, that zunindar is in the habit of making his horse prance at fairs to frighten people.

II. intrs., to shine, to glitter, to flash brightly : hieir *camkiótana*, lightning flashes.

camkuō-n rlx. v., to excite oneself, to get excited : jatrate añriko senre dangradangyiko *camkuōna*, jatra-redoko malkaòbarana, young people about to go to a fair are very much excited, at the fair itself they pirate their fine clothes ; lagome racaykäici landisgree hâysaire sadom *camkuō-barana*, if one pulls the reins and uses the whip at the same time, a horse will get excited, shake itself to and fro.

camkaō-g p. v., to shine, to glitter, to flash brightly.

camkarulin rlx. v., to go or run about like one who does not know which way to turn.

camkarulitan adv., modifying *nirbaya* or *rikabaran*, same meaning : *camkarulitan* *nirbaratana*, *rika-baçantana*.

campa-bâ sbst., (1) the flower of *campahâdaru*. (2) *Cosmos sulfureus*, Cav. ; Composite,—a tall herb cultivated in gardens for its showy, yellow flowers; rather often met with escaped from cultivation. It is called *campabâ* only in Nag. In Has.

they call it *surgunjabâ*.

campa-bâ-daru (H. *campâ* ; Sad. *campâ* ; Sk. *campâ*) sbst., *Michelia Champaea*, Linn.; Magnoliaceæ,—a tall forest timber tree. It is also cultivated in Europeans' stations on account of its large yellowish flowers, which are exquisitely scented.

Campia sbst., one of the Munda septs. See *kili*.

camful, **camful-bagel** vars. of *ekylar*, *ekylurbage*.

camta (Sk. H. *camotâ*, a razor-strap) I. sbst., a strip of raw hide, the strap which unites the yoke to the cart shaft, in contrd to *tandi*, a rope used for the same purpose : araya al udaya *camtate tolxtana*, the yoke and the shaft are bound (together) with a leather strap. (Must be distinguished from *natjali*, the leather strap connecting yoke and plough). II. trs., to make into a *camta* : ne ûr tara naagalipe, tara *camtaepo*, with this hide make a plough-strap and a yoke-strap.

camtaí adj., of soil, meagre and hard : ne loçoa puçge *camtaigea*, or *camtaijuna*; *camtaí* loçore lobø bancoa, in a meagre rice field there is no deposit of fat earth (mixed with it). The term is also used as adj. noun : nekan *camtaiko* siu isu sadaða, it is very irksome to plough such meagre and hard soil.

can ? contraction of *cikan*, interrogative adj. : what kind of ?

can (Sk. *kshun*, a moment) sbst., moment. Generally followed by the postp. *bâri*, only : *can bârire hijume*, come after one moment

only, i.e., come at once; *cān hārtra* kami, a moment's work.

cān sbst., used by little children instead of *sān*, *sahan*, firewood.

cāna? **cāng?** intrg. prn., often used, especially by young people, instead of *cina*, *cikang?* What? *cānam namakada?* What hast thou got? *cāng?* What is the matter? *cānam cātana?* What art thou doing? *cāngte kape senq-jana?* Why did you not go?

cānāka-mānāka, **canka-manka**, **cānka-mānka** (II. *chāñkñā* or *chunakñā*; Sad. *chandkn-bundka*) syn. of *cānkuo* and *cākācikan*, a jingle meant to denote the appetizing appearance and smell of smth. fried in oil or clarified butter, in contrd. to *cānqan* and *cānman* which are imitative of the sound of frying. I. sbst.: *cānākamanāka* enado sunume canaconākan, the word *cānākamanāka* denotes smth. that has been fried in oil.

II. adj., fried or prepared with oil: *cānākamanāka* utu kale jomtana, aledo tikicoyagele jomtana, we do not, as a rule, eat fried things with rice, we eat stew.

III. trs., to fry or prepare with oil: utu *cankamankajada*, enado utu poranjada kāredo utu aūri hārabo sunume isinsidajada, he prepares the curry with oil, i.e., he pours boiling oil on the stewed curry, or he boils the oil before he puts the curry in it; maṭār isinlate jilulq *cānkaōaleme*, first boil the peas, then fry them together with the (bits of) meat; meromjilu apedope *cānākamanāka*

keda aledo tikicoyakeda, you have fried the goat's meat, but we simply cooked it.

cānakamanāka-q, etc., p. v., to be fried or prepared with oil or clarified butter: sunum lanoa eileka *cānkuo*? There is no oil, how can the thing be fried?

IV. adv., with or without the afx. *ange*, *ge*, *tan*, *tange*: utu *cankamankakutana* teartada, she prepared the curry with oil; díkuko *cankamankiko* joantana, Hindus eat things prepared with oil or ghee.

canaō (II. *chāñnā*) trs., to filter a liquid.

canaō-q p. v., to be filtered: ne bōde niralge *canaōjana*, phareiangea, this beer is well strained, it is so clean.

canarpad, **carpad** Nag. var. of *canapad*, the sole of the foot.

cancara-bā syn. of *turancaribā* Has. *kendarijudu* Nag. sbst., Crinum (desixum, Ker.) ; Amaryllidaceae,—a large seepigerous herb growing in the crevices of riverbed rocks. The leaves are less than 2" wide, the scape bears from 6 to 12 white flowers of which the tube is 2½-3" long, equalling the linear lobes.

cancarad-bā var. of *cancurabā*.

cancarī I. sbst., a rectangular basket about 18" by 14" and 6" deep, used to dry, v.g., fishes over the fire.

II. trs., preceded by a numeral, to dry that number (stated) of baskets, v.g., of fish: ciminaia haikope rōroakadko?—*mōlēcancarīadkvalc*.

cancur var. of *candur*.

canda (Sud.; H. *cāndi*, silver, silver-blaze) adj., said of buffaloes with a white spot on the forehead. It is used also as adj., noun *candu* karauipe

candu-pv., of buffaloes, to get a white spot on the forehead. mādkeri *candu-lātā* (i.e. mādkeri karogākāni), one buffalo has a white spot on the forehead and the other a white throat.

canda, canda-pāesa (H. Sud.) I. sbst., (1) syn. of *bār* subscription or collection in cash made for some special purpose, in entr'd to *kīra*, a collection either in cash or in kind : mimid gandā *candale* omkedā, we have contributed each one anna to the collection; mimid gandā *candale* aukedā (or hārom-keda, we have collected one anna from each). (2) the quota or contribution made by a family, in a khunt-katti village, to the quit-rent paid by the village community to the maharajah or the thikur of Chota Nagpur.

H. tis., to make a collection for a special purpose, to levy the quotas of a village's quit-rent : mimid gandale *candakeda*, we have collected one anna per head amongst ourselves; mimid gandale *candakeda*, he has collected one anna from everyone of us.

canda-n refl. v., to raise a subscription : *candantana*.

canda-q p.v., to be collected : ḍāqāq momed taka *candagtana* sardūrlayāmente, a collection of one

rupee per family is being made for the *sālāriāmā*.

*The manner in which the royalty or quit-rent due by *khatkati* villages is collected and handed over and the meaning attached thereto, deserve special attention.

Although every individual villager knows that the cash he contributes is destined to be given to the maharajah, he would on no account make it over himself to either the maharajah or to any of his officials. The only individual entitled to levy the contribution is the head of his village. On him the right of headship devolves only because he is the eldest direct linear descendant of the village founder's eldest son, and as such is natural *prōprietor inter pares*. Neither will the village chief hand over the contributions collected by him to the maharajah or his officials. He gives it to the *mirkhi* or *maki*, the official representative of the *pīta*, *pīre* or *pirah*. These three words denote a group of villages varying in number from about 10 to 20. The link which unites them together is their common *kīli* (sept). They are offshoots of the same original village and therefore all descendants of a common ancestor. Each of them has its own complete village-organization. They choose a manki for the purpose of representing them and their interests before any outside power they may come into contact with.

It is he who receives the contribu-

tions from the village chiefs and hands them over to the maharajah or his officials. On this occasion he gives no account of the number of the contributors nor does he mention anything about lands cultivated by them. He simply presents the amount as the royalty due by the whole *patti*. The joint receipt is made out in his name.

Since this kind of delegation might easily lend itself to intrigues by the manki for the purpose of arrogating to himself further powers or undue advantages, the village communities jealously limit the manki's rights to the functions just described and deny him any right of interference in the internal affairs of any of the villages of the *jati*. He has as little right or power to exact contributions from individual members of any village as the rajah or his officials. Although he must belong to the clan and be a member of one of the *patti* villages he may never become chief in any of them. In the very village he belongs to, he has no more rights than any of its other members, and even in his own village he may not claim and receive the contributions but from the village chief. The office is hereditary but the village chiefs of the *patti* have the right of deposing the manki for any serious fault and of electing another whenever they choose.

Since the office demands a certain amount of time and trouble, the

village chiefs fix the total amount to be collected in such a manner that one half of it goes in free-gift to their manki, and only the other half is forwarded to the maharajah. The award of such a privilege to their own chosen representative perhaps bears witness to a praiseworthy self-respect. (For slight deviations from the outlines of these arrangements, see under *khatkiti*)

All that has been said may be summed up in the two following propositions: *The head of the individual family* acts only with his own village chief, who derives his right and authority solely from the fact of his being the natural *proximus inter pares* in the sense explained above. *The head of the village community* acts only with the manki, who holds his office solely in virtue of his election by the chiefs of all the villages.

Two of the immediate effects of this whole procedure are so marked that they force themselves on our attention. First and foremost, by excluding all reference to persons as well as to lands cultivated, this procedure takes from the amount paid to the maharajah the character of a rent due and paid for the usufruct of land cultivated by the villagers. Secondly it sets up, round the individual family and the village family, a double wall which screens them from direct contact with every outside power, i.e., with any power not based on and arising out of the very nature of the family itself.

To the question, "Were these two effects foreseen and intended? Were they the reason which inspired the preceding?" we must answer by a decided "Yes". With regard to the first point, the Mundas explicitly repudiate that whole land system which is implied by the terms *lands*, *lord*, *tenure*, *royal* and the like. They consider themselves as the real owners of the land they cultivate, and the title they invoke for this is the very old and very natural one contained in the words, *jus prius occupantis*, the right of the first occupant. The Mundas expressing this claim of theirs both more poetically and more adequately by their stereotyped phrase or reply to all attempts at making the landlord's point of view clear to them: *We have snatched these lands from the claw of the tiger and the fang of the snake, we have ploughed and sown them, Singlonga has given the sunshine and the rain; what has the Diku done? Why should we pay him anything at all?* To the argument drawn from title-deeds they reply: *Our sasan-diris (the memorial stones of our dead) are our title-deeds.* There can be no doubt that among all the claims to proprietary rights there are none so original and so unimpeachable.

A few considerations will show that the second effect is also directly intended: All the ceremonies connected with the Mundas' domestic life from birth to death, show that in their treatment of the individual,

they are guided by those feelings of genuine sympathy and love which the closest family ties so naturally inspire, feelings which convince the child that his parents desire nothing but his best interests, feelings which impel the parent to sacrifice himself for his children, feelings which make the brother trust his brother. The Munda's tenderness for his young children is rather excessive and open to the reproach of weakness. However their laws of inheritance show their attachment to their kith and kin to be no mere sentimentality, but real love. This love is, I admit, crossed at times by patrimonial customs seemingly overharsh, excluding, v. g., a daughter from all share in the family property and disposing of her in marriage without reference to her inclinations. But only a complete misunderstanding or ignorance of the Mundari marriage laws could see any real harshness in this. (See the article on *gogonou*). A close examination will show that all these restrictions work for the individual's welfare. They are designed to keep harm away from the family, on which, more than on anything else, the real happiness of the individual depends.

We have just seen that the Mundas most emphatically claim for families full proprietary rights in the lands they cultivate. Their laws of inheritance guarantee this precious right to all the members of the family, but at the same time

they limit its exercise so that it may not turn to the prejudice of the family, and therefore of the individual himself. Nobody denies, because it is so evident that a son, still under the care of his parents, may never dispose of, or recklessly waste, family property. Less evident is the prohibition to make over to an outsider lands which, by the law of inheritance, are the family's real property. And yet that is what the Munda race does. It forbids any family to dispose of an inch of ground to any outsider without the formal consent of the village community, although it concedes it the fullest exercise of all other proprietary rights over these lands. It is in no way communistic, v.g., it has no objection against such inequalities in the amount of lands possessed by this or that family as arise out of natural causes. But it absolutely objects to any outsider, i. e., any non-member of the village community, acquiring any share whatever in the village-lands. Why? The only assignable reason is this: An outsider has none of the obligations to, and none of the interests in, either the village community or its individual families which common descent from one ancestor implants in the members of a community. Hence when the personal interest or passions of such an outsider run counter to the communal interest, the community can neither appeal to family instincts nor to the rights and obligations arising out

of family ties. The Mundas see in him what he really is, a foreign element that has somehow got into a living organism this element is sure to ultimately destroy the organism unless the latter succeeds in eliminating it. The Munda race has instinctively realised this. In other words, they have seen clearly that not only the human individual, but also the individual human family, is an organism too tender and weak to stand the pressure, and the wear and tear of public life. This organism is capable of a healthy life and development only in fellowship with its nearest congeners, in the community as realised in the original Mundari village. A further strengthening of this unit by a confederation with similar units belonging to the same class, is the highest state ideal the Mundas seem to have reached, or, more correctly, the only one which was strong enough to survive the pressure of the aggressive outside world. Even as this view and comprehension of the needs of the individual, of the family and of the village, suggested checks to the exercise of proprietary rights, so it lies at the bottom of the whole procedure for collecting and transmitting quit-rents. Part of the reason was no doubt the knowledge that egotism and other passions may and do impel individuals to acts detrimental to the family and ultimately to themselves. The present procedure coupled with the laws of inheritance are an effective

canda

for both against the cold selfishness of outsiders, and the unnatural or passionate egotism of family members.

Here then again has an illiterate, oppressed and despised aboriginal race embodied its views and decisions on the most vital of social questions, and offered solutions full of deep, undeniable wisdom, not in volumes of discussions but in the plain simplicity of its rigid customs. These may be summed up in the following five propositions:

I. The family as the real and main source of human happiness must by all means be kept in its natural purity and be protected against all harsh outside influences.

II. Proprietary right is necessary for the family. It is inherent in nature, and therefore inalienable.

III. The use of this right by the individual must be restricted in such a way that it remain in harmony with the rights and interests of the family.

IV. Human labour lays claims to something better than a mere living wage. To restrict it to such a wage is an outrage not to be tolerated.

V. The power called the State, whatever its form, must keep its hands off the family and respect all its rights.

Correctives of and safeguards against the possibly injurious effects of a too rigorous isolation of the family are efficiently and amply provided for by the law of exoga-

candaka-cunduku

my, as will be shown in the article under the word *kut*.

candač, candat (Cfr. H. *chān*, a bamboo frame for thatching) I. *slct*, the eaves of a roof.

H. *trs*, to make a roof so that the eaves are at a certain place : *nete-rebu-paerha, netarebu cundaku*, let us raise the wall here and make the eaves here, i.e., dipper the lower ends of the rafters along this line.

canduk-zi, *canduk-zi p.v.*, of eaves, to be put along such or such a line : *hoto-karid, rikela* of *canduk-zi*, the eaves are at one's height.

candaka-cunduku, cundaku-cunduku, (*Sad cundak-zi*) vyn. of *cundak-kaenduk*, I. adj., strown sparingly or in patches here and there : *cundak-kaenduk birko ne-sima megalajana*, all the small scattered patches of jungle have been cut this year. It is also used as adj., noun : *cundak-kaenduk* *kulacko taibardkona*, there have been now and then here in the scattered patches of jungle.

H. *trs*, to render sparse, to reduce to scattered patches, to sow unevenly so that seeds come up in patches : *jara mate gata simāna birko cundak-kaenduk-kaenduk*, by cutting the trees and burning them in order to make fields, they have reduced the jungle in our village borders to a few scattered patches.

candakacunduku-n, cundakucunduku-n, *cimkadeumkaden*-en rflx. v., to put themselves or remain in scattered groups : *moltare dulpe, alope cimkadeumkaden*, sit down

all together, do not make scattered groups.

candakacunduku-γ, *cundukucundaku-γ*, *camkademukad-g* p. v, to be reduced to patches, to come out in patches: miñq birge taikena, jara mate *camkademukadjanā*, the jungle was in one stretch, it has been reduced to isolated patches by cultivation clearances.

IV. adv., in isolated patches, in scattered groups: ne pirido *candakacunduku* omonakina huyn̄ hon her-Idlekage, this field has come up in scattered patches as if sown by an urchin; *tonorājje etndakacunduku* hatuakana, or *tonorājje* hatu *candakacunduku* orakana, in the forest region villages consist of scattered groups of houses.

candar-bandar, **candar-mundar**, **condo-bondo**, **condo-mondo**, **condor-bondor**, **condor-mondor** (Sad) jingles indicative of borrowing of an attire, appearance or shape. I. abs. n, fig., fickleness: ne hōq *condorbondor* eilekate hokao? By what means can his fickleness be stopped? II. adj., (1) with *lijq*, cloth, (a) the attire special to certain performances. In this meaning the term is also used as adj. noun: *condorbondorly* lilalere mon buloa, soñagarato lilajaro aminuna lelre kā sukua, when there is a performance in special attire the mind gets captivated, whilst a performance in ordinary clothes is not witnessed with the same interest. (b) a cloth variegated with a pattern of various colours: en *lijq candar-mundar* leq̄tana, (?) fig., fickle and

inconstant, versatile in finding shifts, excuses and evasive replies: kacim ituana? am erage *condorbondor*, hōq what! Thou not knowing? Thou art a nice shifty fellow!

III. trs., (1) to alter someone's dress or appearance, to disguise: miñq hon lilare putaqko *condorbondorly* saralekae baiakana, in the performance they have disguised a child very much: it looks like a monkey. (2) to mark someone's body with a badge distinctive of caste or religion. (Syn. in this meaning, of *tikapok*): ap̄do condontep condor-bondorenjana, ne hon ciq kape *condorbondorka*? You have marked yourselves with sandal powder, why did you not mark this child also? (3) to change someone's shape: Bāgoe in-di *condorbondortkalee* kulajina, the Bagochandi changed him into a tiger (4) to appear under borrowed shapes: Pancarikn̄tren cандibonga ente paromtan hopokoo *condorbondokoa*, okodo kularūpte botonko, okodo hatirūpte, okodo sadomrūpte, the Chandibonga who dwells at the place called Pancarikuti appears to passers-by in various shapes frightening one as a tiger, another as an elephant, a third as a horse. (5) figuratively, (a) to give contradictory orders: ne gomke *condorbondorkedlea*: roapeci metadlea enrege alope roaee menleda, this master gave us contradictory orders: he told us to plant and then not to plant. (b) to ask now this, then that, capriciously: hon *condorbondorjat-lea*: mandii asikena, omaiale do

laile namtana, laile omaja do gûre namtana, the child is bothering us with its caprices : it asked for cooked rice and we gave it some, but then it wanted cake instead ; we gave it cake, and now it refuses the cake asking for mola-ses. *candarbandar-en*, *candarbandar-en*, etc., refl.v., (1) to disguise oneself, to impersonate a character, to masquerade as : *lilareko condorbondorenata* : misa harçamlekako sampañoma, ente burialeka, hakimleka, s'parleka, rajaleka ; enkige hañikuñi sampañonjanre *condorbondorenako* menoa, when acting a play, people personate various characters : they dress like an old man, or an old woman or a magistrate or a soldier or a king ; the phrase *condorbondorenako* denotes this all-round costuming. (2) to make up ; to paint one's face or body ; to put on special trappings as for the paiki (sword-dance) : *paikiko condorbondorakaneko susuna*, sword-dancers paint and attire their body. (3) to assume the shape of certain animals by supposed secret powers. (4) of bongas, to act in various special capacities : Mahadeocandi bagautina, najomena, bakribongana, cordeacandina : *condorbondorenae*, Mahadeochindi acts in the modality of bagauti, of najom-bonga, of bakri-bonga, of cordea-candi : he acts a number of parts. (5) to put marks of colour on the forehead, near the ears or on the chest : *bagoänko piñteko senqante moloñre*, *lutur japare*, *kupamre* or *rupik taroko condorbondorenata*, the Birsuites

when going to market put red marks on their forehead, near their ears, on their chest and shoulders. (6) fig., to act whimsically or inconstantly

IV. adv., (1) with or without the affx. *ange*, *ge*, *ta*, *tage*, modifying *buñu*, *rikuñ*, *telikau*, *sen*. With *sen* it may also take the affx. *te* : *okodo kultkgeteko* (or *kulakgateko*) *sena*, *okodo setakgeteko sena*, *okodo cordeakgeteko sena* : *candarbandarteko* (or *candarbandartako*, etc.) *sena*, some people go about having taken the shape of a tiger and some having taken that of a dog ; others prowl about as *cordea* witches : in short, they assume all sorts of shapes. (2) fig., with or without the affx. *ange*, *ge*, *ta*, *tage*, whimsically, inconstantly. *candarbandare jagurtani*, he contradicts himself.

The belief in the power of certain men to metamorphose themselves into various animals is universal and deeply rooted among the Mundas. I had been but a few weeks in the country when after Sunday service my attention was attracted to a middle-aged man sitting silently in a group with whom I was chatting. He had that week lost in court his last piece of land, and his face bore that expression of sullen despair, which I afterwards saw so often on the faces of Mundas, when ejected by a court-decree or otherwise ruined. After a while he got up and left without greeting anybody. The catechist

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told me: "In a few days that man will turn a tiger." My arguments against such an absurd superstition made not the slightest impression on any of my hearers. The catechist said he knew the ways of such men, and the others informed me with patronizing composure that a number of their tribesmen really possessed that power, and nearly everyone present had heard of, or known, cases of this in his or some neighbouring village. I next enquired from one of the most intelligent schoolboys, a lad of about 16 years of age. I had soon to make him the observation that as a clever boy, he ought to feel ashamed to believe such nonsense, and that at any rate, as a Christian, he was forbidden to entertain such superstitions. He replied with a perplexed expression on his face, "How can I disbelieve it? We had a maid-servant in our own house, who could turn into a tiger whenever she wanted." Now I insisted on obtaining details and fact, and here is what he said: "Sometimes she pretended to live never and would lie in a corner and sleep for a day or two without ever saying a word. Our sow had young ones and now and then one of them disappeared. One day the woman lay sick like this and in her sleep seemed to complain of thirst. Then my mother gave her a lot of *basiy* (acidulated rice-wafer). After a while, she woke up and vomited galore. That very night one of

our small pigeons had disappeared. Therefore my mother examined that vomit and found in it bits of pig's hair and pigs' meat. Then we knew what she was, and dismissed her." "Had he seen the pig's hair with his own eyes?" No, but his mother had. Being pressed with the weakness of his proofs, he at last said: "Now I do no more know what to believe! If it were not true, how could all Mundas believe it?"

At first sight there seems to be in this reply a great deal of respect for parents and elders in general. It certainly succeeds to make them accept the possibility of the metamorphosis, and once that is admitted, the ordinary Munda, who does not feel the need of accounting to him if for his faith, will readily believe such stories and other still more fantastic. The bulk of the people are in this state of mind, and from them little is to be got in the shape of a consistent account about the prerequisites and the process of the pretended transformation. All are however more or less agreed on the following points: (1) The natural tiger is never a man-eater. (2) Only men, temporarily changed into tigers, attack and devour human beings, because these appear to them in the shape of cattle. While such people roam about as tigers, their human form lies at home fast asleep. (3) About the means by which the transformation is brought about, opinions differ: the most prevalent presuming in the

candar-bandar

individual a strong desire to be changed into a tiger. Some say that it suffices for such an individual to rub his back in a particular manner against a white ant hill. Others, like the Beta Kelae of Hatanada, pretend that they possess a drug which, if often rubbed on the body or simply inhaled, brings about the change.

The slender influence of the witchcraft system—an influence (as shown in the articles on *Batas-dibukau* and *caecak-tecaek*) to make this belief an integral part and parcel of their religion. They maintain that the power of metamorphosis is vested originally in one putti ngar—many-jointed, versatile spirit, ever ready for all kinds of mischief. The various forms of this spirit are derived from the various forms of horn he infuses (See article under *Cecak-Piglerek* & *Matale*). Inasmuch as he is the originator of this transformation of himself as well as of his votaries, he is called *Piglerek*, *Kulak-wita*, Itly., the *Candi* who causes himself, or someone else, to become a tiger; also *Bagaule* (see article under this word) or *Kulak-wita*.

Here then we have two very definite features added to the hazy popular account. the invisible spirit can take the visible form of a tiger, and grant a like power to his votaries. A third feature consists in this, that he may, if he choose, enable them to transform themselves into tigers without leaving any

candar-bandar

trace of their human appearance anywhere during the metamorphosis; may he even change them into tigers apparently by a mere whim. In the village of Mancu, about thirty to the East of Sarawak, there live an offshoot of whom the whole country is said to be the tiger district. The people here are said to be descendants of a certain *Bandar*. His mother, named *Lilin*, had a *bandar* (tiger-spirit) as her husband, and he had the power to transform himself to whatever he liked. On their return from a hunting trip, he left his wife alone at home, and when she went to the kitchen to cook a tiger cub, he was larger than a cow. They caught it and laid it on the mat, where it became a child again. When the husband returned, he saw his wife's father at the door who had been attacked by a tiger, so, taking up a spear, of course, and thus armed with their hunting arms, he then struck the tiger with a blow, the human form of that tiger will be wounded in the corresponding part of its body. If the wound is inflicted on the tiger lethally, the human form will reappear filled by that very wound. If however *Kulak-wita* himself, as a weretiger, attacks a man, the latter has no means of self-defence because, even if he deals a well-directed blow, it will pass through the figure as through thin air, since a spirit is proof against material weapons. Should a

were tiger, by mistake, attack a man not destined to such a death, his deceased ancestors will suddenly surround him, and frighten away the tiger by the flashes and glamour of their armour.

All this is surely weird enough to satisfy the most abnormal cravings of the credulous and superstitious minds. But how does it fit into the original faith of the Mundas, which exhibits the Creator as a spirit always kindly disposed towards all creatures (see Asur legend) and especially towards men, the children of his predilection? The Mundas call themselves his children; for the only name they have for him in their language is *Haram*, our first father, the one from whom our race is sprung. The name *Sizbonga* has been introduced with the religious system based on the Asur Legend. But, even nowadays, *Haram* is the usual name whenever the deepest feelings of the human heart are expressed. Into a world ruled by such a father the uncanny spirits roaming about as man-eaters hardly seem to fit.

We may see in this a kind of natural complement to the old faith. Do not certain marriage omens threaten those who disregard them with death from a tiger or a snake? Well, *Kulageandi* is only executing Singbonga's commands; he is but a servant of his, just like the ordinary village spirits, *hatu bougako*, who, by his orders, watch over the villagers and occasionally punish evil-doers.

This suffices to entrap the unwary, the more so as the idea of a spirit of a man or woman changed into a tiger appeals to the popular mind's hankering after the preternatural. The average Aborigines are lacking in that intellectual consistency which would urge more critical minds to insist on a clear answer to such questions as the following: Why could not the ordinary tiger, which kills a bullock with a single stroke of its terrible paw, execute the order of Singbonga? Since this cannot be for want of power, is it perchance out of respect for men that the mere tiger refuses to kill them? And if so, then why has the snake no such respect? Or are we to believe that it is also a *Candabonga* in the shape of a snake, who causes the numerous deaths by snake bites? Then why not a *Bitegandi* at the side of the *Kulageandi*? The more so as the omens in question always threaten with death by either a tiger or a snake. Whatever answers we may find to these questions, one question at least demands a satisfactory answer, namely, the following: What Mundas would ever dare to disregard an omen sent by Singbonga? And therefore what use is there of a *Kulageandi*?

This objection is met or forestalled by the two following doctrines: (1) If the omens portending death by a tiger or snake be overlooked, the evil effects would follow just as if they had been openly disregarded. (2) It is not on'y in connection with

marriage omens, that Singbonga, for reasons of his own, foredooms some people to such fatalities. (This doctrine is explained under *ranuly*).

It is not easy to see how the first point forestalls the objection. Among all the omens which the Mundas observe with so much care, only the two following were given as foredooming to death by tiger or snake : (1) a kite swooping down and carrying off something in front of the observers. (2) the meeting of a whirlwind passing before them. It is difficult to see how either of these could remain unnoticed. But barring this and similar difficulties, this doctrine, that unperceived warnings bring down the same punishments on those who never noticed them as on those who disregarded them, is self-contradictory.

Indeed, as shown in the article under *cir'-urj-lal*, it is the Mundas' filial confidence in the goodness of their heavenly Father, which impels them to ask for manifest signs of approval or disapproval regarding the arrangements they make for the marriage of their children. Moreover they rely so absolutely on his actually giving them such sigs, that they break off at once any arrangement, however favourable it may seem from a human point of view, as soon as an unfavourable omen is received. What is to become of this healthy childlike trust in the *heavenly Father*, if this new doctrine is believed ? Then the omens are no longer fatherly warnings, sent in

response to confident prayer ; they become veritable traps for those who believe in them. A God punishing those who received no warning quite as much as if they had despised his warnings, is no longer a father but an insidious tyrant. Therefore the only purpose of such a teaching and the only result it can have, is to keep the mind of the people in a permanent stage of anxiety, and force them to consult constantly the sorcerers.

The second point of doctrine may have found ready acceptance in a country, where deaths by snake bite are so frequent and where tiger fatalities, not uncommon even nowadays, must have been very frequent in former times, when all the villages were surrounded with dense forest. This is but one aspect of that gloomy fatalism which destroys joyous initiative and is irreconcileable with the belief in God as a loving Father. The additional doctrine that Singbonga warns those thus foredoomed that they may neutralize this fate by appropriate sacrifices, does not soften the harshness of this dark teaching ; it rather makes it worse. For, first, the warnings are so vague and of such common occurrence that, at some time or another they are sure to happen to all men : disturbing dreams, sudden fears and minor accidents. Secondly, the finding out of the appropriate sacrifices is possible only by consulting the ministers of the new doctrine. If

we take all this together with the miseries caused by the belief in witchcraft, we must admit that the insidious grafting of these new beliefs on the old faith has really poisoned the people's life. It is even as the Baranda legend says—“... and from that day the descendants of the Mundas as well as all the great and small castes of this country catch wizards and witches at the door of the *duris* and the *solas*. And from that time troubles have arisen in the country in the shape of mutual accusations of witchcraft, of bongas set against people, of broken oaths, and the like”.

Since the Mundas cling tenaciously to the abolute sovereignty of Singbonga and to the belief in his essential goodness, one may well feel surprised at their accepting doctrines which are so inconsistent with this belief. One of the reasons lies no doubt in the fact that the ministers of the witchcraft system never openly attack this primal belief but do actually invoke Singbonga and pretend that, in the last instance, they derive their powers from him as from the sovereign lord of the spirits they conjure. But the main reason which overawed the Mundas into accepting these doctrines, is no doubt the extensive use the witchfinders and sorcerers make of hypnotism. Thereby they produce very startling phenomena, which the people can neither explain in any natural manner nor deny: so that

they are forced to believe themselves surrounded everywhere by spirits ever inclined and able to harm them in various ways, they themselves having no means of defence except those offered by the sorcerers.

candar-mundar var. of *candar-bandar*.

candi (H., Sad.) syn. of *rūpa*, sbst., silver.

candi (H. *chāndā*; Sad. *cānd*) I. sbst., the rope, also called *candibaiar*, with which the forefeet of horses, buffaloes, bullocks, goats are shackled or tied together so as to prevent them from running away. It is so arranged that it passes completely round the f'lock of either foot on the forelegs, with between them a free length of rope of about 4" to 6", somewhat less in the case of goats. This leaves just a little play to either foot but not enough to step; they advance only by raising both forelegs at the same time and hopping onwards.

H. trs., to hopple a horse, buffalo, bullock or goat in the manner just described; also to tie together the legs of a fowl: ne sadome *canditaka*, karedoe nira, let him hopple this horse or else it will run away.

candi-g p. v., to be hoppled, or tied by the legs in the case of fowls: apia sadomko *candikana*, barakim jilinbačarakana, three horses are hoppled, two are tied with a long rope on their neck.

Note the idioms: (1) *candicandi* ne hōpelejataja, you have dressed this

candila

little girl in such a long cloth that it impedes her walk. (2) amdo mindi im *candila*? or, amdo da cim-dili? Dost thou want to remain idle to do no part of the work?

candila (H. *candi*, silver, silver-blaze, Sad. *candi*) I. let a blaze or white spot on the forehead (of domestic animals) : *madiuria candila marangga*, bariakitado lupung-e-a, the blaze of one Bullock is large, that of the two others is small.
II. adj., having a blaze. Instead of *candila*, *candi* is also used. But only of buffaloes: *candi* (or *candi*) *lajai*; ne sadom *candi* a, circa tepe-te topoftana, kaindium amon kopalaonlo kako tkaova, this horse has a blaze not larger than the thumb, if thou buy it thy male children will die off. It is also used as adj. noun: en *candi* charanipe, drive this way that one which has a blaze N. B. It occurs idly, with *lajai*: an old man whose hair is grey only just above the forehead. *candila-q* p. v., to get or have a blaze : sadom *candila-kata*.

candila buzi sbst., a species of black bear with a blaze; it is larger than the ordinary black bear; *candila buzi* eto buyiatce marainga.

candila kurid Has. syn. of *candra lampi* Nag. sbst., the White-eyed Buzzard-Eagle, called *candila* because it has a white patch on the back of the neck.

candila tumbuli sbst., a species of wasp with a white spot between the eyes.

candoa, matan candoa, qumduji

candoa

candoa sbst., a plant approaching *Tylophora fasciculata*, Ham.; Asclepiadaceae. It is a slender twiner with opposite leaves, and is called *qumduji candoa* on account of its small globe-shaped tuber. This tuber enters into the composition of the ferment for rice-beer. *Kult candoa* (or *kd*) because its tubers are clustered, *tukne candoa*, *tarro candoa*, *tu-akar*, are the same plant as *ulat*. This is said to be a trailing or per of which the stem every day when the sun is in a certain position, turns over itself so that the tip of the stem is over the roots. If a man steps over it when it is in this folded position, he loses his wits (*et*) or he loses his way (*ad*). Some people think that, as a drug, it induces madness, but this is generally denied. It seems that there is also a *tarro candoa* (middle-sized) *candoa* which, some say, is the same as *ulat*.

candoa (Sad.) I. sbst., any piece of metal round, square or triangular, worn on a string round the neck, either as an amulet or as an ornament; a medal.

II. tr., to hang a coin or medal on a string round the neck: ne silibu *candoa*, let use this coin as an ornament, let us make it into an ornament; betekankó *candoa-gia*, they have adorned him with a necklace of many coins or medals.

candoa-n rifx. v., to wear one or several coins or medals on a string round the neck: betekane *candoa-jana*.

candoa-q p. v., to be hung on the neck as a medal, to be adorned with such a medal : ne siki *candoalena*; bętekane *candoajana*.

candoa-siki sbst., a coin which has been perforated and used on a necklace : neado kaiña, *candoasiki* dañ ! I refuse this coin, it has been used as a medal !

candoa-ṭaka sbst., a rupee to which a ring has been adapted so that it may be worn as medal round the neck. Mundas have adopted some amulets urged on them by Hindu and Mahomedan merchants. There also exists a tendency to imitate the Uraons in wearing some silver coins, though never in the profusion with which they are worn by the Uraons. Their favourite ornament is and remains the necklace of plain and coloured beads.

cānd, **cānḍa**, **cāndo** (Sad. *cānr*) syn. of *siri*, I. sbst., an oblong, water-tight, shallow kind of basket used to bale out water from a tank or pond, either for irrigating purposes or for emptying the water reservoir altogether so as to catch the fish that may be in it. It is worked by two men each holding in either hand a rope attached to the corners of his side of the *cānd*. They stand a certain height above the surface of the water, then in wide swing they pass the *cānd* through the water and, in the same swing, pitch it out on the other end of their reach or swing with a slight jerk. In this way two men bale out a great

quantity of water in a very short time. It is sometimes replaced by a *tīzēcānd*, a kerosine oil tin with four ropes on both sides, two at the mouth and two at the bottom. Each of these pairs ends generally in a single rope. These single ropes are held one in the right, the other in the left hand of the balers who use the tin in the same way as a *cānd*.

II. intrs., to bale with a *cānd*: pura huare anjedqtana, ṭuakite kā huraqorondariao, nālobu *cāndeia*, the water begins to be very low in the pit, we cannot go on laving it with a *tuṇki* (which is done in a bent or sitting position), let us now bale it out with a *cānd* (which is done standing and so permits of throwing the water over a higher bank).

*cānd-*q p.v., used only imprsly. of the possibility of using a *cānd*: pura huākana, kā *cāndoia*, the water is too low down, the *cānd* cannot be used.

cāndāl (Sad.; II., an inferior caste of Hindus) I. sbst., 1) lechery or adultery of women, in entrd. to *bharua* Nag. *birua* Has., which are used of men. It is rarely used of such misconduct of girls as can be followed up by a marriage, i.e., of misconduct with a youth of another clan : ne kuṛi ačā *cāndāl-rāteko* bagekja, this woman on account of her adultery has been driven abroad by her husband and his family. (2) only in Has., lechery or adultery of men. (3) of

candā

men in Nag., rascality.

II. adj., (1) of men in Has. and of women generally, lecherous, adulterous: *candāl* kuri, a harlot, a lecherous or adulterous woman; *candāl* kami, lechery, adultery. (2) of men in Nag. rascally: *candāl* hōrō, a rascal; *candāl* kami, a piece of rascality.

candāl-q p.v., to become lecherous or adulterous, to acquire the habit of lechery or adultery: ne kuři purāgee *candāl jana* enamente nī nagen dutamo borogea, this girl is much addicted to lechery, on that account it is even dangerous to act as match-maker on her behalf.

candā I. sbst., a step, the manner of stepping: babar *candāre* daruko roaeme, plant the trees at a distance of two steps from each other; inq *candā* cilek? egeūtana ei lipadlopod tana? What is his way of walking? Quick or slow and heavy? Note the proverb: manōahonko guna etanrebui *candā* p. rted daabu gajada, we sons of man, we are sinners, at each step we commit some fault.

II. intrs., to take a step: apisae *candākeda*, he took three steps; hola basute *candā* kainā dařitan taikena, yesterday, through sickness, I was unable to walk.

candā-en refl. v., occurs in the sentence: misao kae *candātentan*, he never moves about though he is able to walk.

ca-n-andā vb. n., the length or rapidity of stepping: *canandāqe* *candājada*, inq *candā* jetae

Candi-bonga

kale tebađapitana, he makes such long strides that none of us can take the same, he walks so fast that none of us can keep up with him or reach him.

candā-au intrs., to come stepping this way.

candā-idi intrs., to go on or to go away taking steps: māyimārīte *candāqidime*, step on slowly.

candā-sekerā intrs., to walk fast.

candi sbst., a pebble or stone in which the *candibonga* is said to reside.

Candi-bonga sbst., (1) one of the tutelary spirits of the Mundari village. (2) the word *candi* without the addition of the word *bonga* is also used to designate evil-minded spirits, ever ready to put themselves at the disposal of wizards and witches to hurt others. These are also called *hurya candiko*, the small chandis in contradistinction to *Murañ Candi*, another name for *Candibonga*. The six *hurya candiko* generally enumerated are believed by some to be six distinct spirits, and by others to be but different modalities or functions of one and the same spirit. They are: (1) *Kulapcandi*, (2) *Cordeacandi*, (3) *Najomecandi*, (4) *Akuticandi*, (5) *Kuduracandi*, (6) *Mahadocandi*. Their functions, i.e., the kind of harm they are supposed to inflict and the worship they exact, are described in the articles under these words. It is impossible to find out anything certain about the origin of the worship and the original meaning of the word.

Candi-bonga

The name *candi* occurs in one version of the Asur legend as follows : *Candire uirjanj Candijanae*, those that fell on a *candi* became *Candibogas*. This sentence refers to *Maraṇ Candi*, but it is impossible to say what is really denoted by the locative *candire*, because people do not agree as to the residence of *Maraṇ Candi*. Some say that this *boga* lives in a *sarna* of his own, others say that he resides in a particular field called *candi*. This difference may be explained ; in newly founded villages people could afford to have more than one *sarna* or sacred grove ; gradually the increasing scarceness of wood forced them to be satisfied with a single *sarna*, and finally there came the time when a number of villages had no *sarna* left, chiefly owing to the relentless rapacity of the zamindars, who had no regard for the religious feelings of the Mundas. In these the field on which the *candisarna* had once stood, continued being considered as the residence of *Candiboga* and to be called *candi*. It is more difficult to reconcile with either of these two statements the positive assertion of others that *Candiboga* always resides in a stone some 2 feet high in a *sarna* or a field. The stone is expressly postulated as a necessity. In the first two versions it is a particular place or spot within the village boundary, which is considered as the essential point. This harmonizes well with the general theory about

Candi bonga

the tutelary spirits of the Mundari villages. Even when such Longas are said to reside in a tree, it is the locality which is insisted on and not the tree itself. If that particular tree be required for some purpose or other, the Menda wanting it may cut it down, provided he first offer a sacrifice to the resident spirit, who is thereby moved to go and reside in another tree of the same *sarna*. In the third version it is a particular object which, as object, becomes sacred and attracts a spirit to take up his abode in it. This is a view harmonizing with Hindu religious thought. It goes a step further in the localization of spirits than the first view ; it constitutes a further advance towards Hinduism and a corresponding recession from the Mundari view about the tutelary spirits of their villages. Indeed we surmise that it is a simple copy from the recognized worship of *Mahadeo* as practised by the Choti Nagpur Hindus called *Sadans*. This *Mahadeo* is supposed to reside in a round stone the size of a hockey ball which is anointed with *śindur* and kept in a *Mahadeo* temple. Mundas say that this round stone is a *maraṇ candi*. The Sadans also admit 5 other kinds of godlings which reside in small round pebbles called *candi* ; these the Mundas call *huriṇ candiko*. Moreover the Sadans themselves call *Mahadeo Candi*, and the names they use for the 5 *huriṇ candiko* are exact equiv-

Candi-bonga

tants of the Mundari names, or to put it more correctly, these are mere translations of the Saduri names : *Kragaundi* is *Bāgh Candi*, *Cordacundi* is *Corden Candi*, *Aam cundi* is *Dorpat Candi*, *Hukhunde* is *Sikku Candi*, *Kudhuni*, *b* and *Mahadeocundi* are the same in both languages.

This version of the Asur legend which is usually chanted by witches under in private houses to avert the influence of evil spirits, says—*Sākātācāra vāca kālātā pānī
rājā, dāvā, dāvā, dāvā, dāvā,* those who fell in front of Sing-tengoy became Chandis, and those who fell on sal trees became small Chandis. This agrees with the popular division into *lāgā cāh* and *hāgā cāh*. But, inasmuch as it points out the al tree as residence of the small *Candis* it diverges from a wide-spread belief that these *hāgā Candis* reside in any spot, or in small round pebbles.

A similar uncertainty exists about the reputed sex of Chandis. Some people say that it is not known whether these bongas are male or female. Others maintain that *Maran Candi*, *Khuticandi* and *Mahadeocandi* are male spirits. If these be right, then *Khuticandi*, worshipped especially by hunters, cannot be identified with our western Diana.

All this goes far to show, that whatever be ultimately meant by the term *Candi*, it is not an original production of the Munda mind;

Candi-booga

for, if it were so, it would certainly have acquired a more definite shape in the popular imagination. This surmise gains additional strength from the fact that the name is unknown to the Santals, and thus denote an accretion posterior to the time when the Santals developed into a separate racial branch.

The root of the word seems to be identified with the Sanskrit word *cand* meaning fierce, violent; and the very word *Candi* is one of the names given to the Hindu goddess *Durga*, the slaying one, the killer. That this etymology is the right one is practically rendered certain by the fact that all the small Chandis are considered particularly malvolent spirits. Whereas the *Furies* of the ancient Greeks are distinctly conceived as mere minister of strict justice, the malevolence of the Chandis is malice pure and simple. The Chandis are a product of the Mani-horn view that evil is not a mere deficiency or limitation of being but flows from an eternal, living principle, not only distinct from, and antagonistic to, the equally eternal principle of good, but also independent from it and unconquerable by it. Upon this view the belief rests that wicked men, wizards and witches can inflict on their fellow-men any evil they choose to through the agency of the evil spirits over whom they acquire power by means of their occult arts. It is further believed that these evils can be neutralized

Candi-bonga

only by propitiatory sacrifices or magic spells so powerful that the spirits cannot resist them. The chandis are believed to be ever ready for any mischief the witches require of them. Such being their nature, it is but natural that they should have no 'day' of their own in that cycle of feasts in which the *pahār*, as religious head and representative of the community, offers sacrifices to the village spirits. Every thing connected with their worship lies beyond the *pahār*'s office. It exclusively belongs to the domain of soothsayers, conjurors and witch-finders, and in its rites seems to depend on the whims and wishes of these men rather than on any uniform rule.

But there is no uniformity either in the accounts one hears about the number and kind of sacrifices offered to *Maraṇ Candi* who has acquired a place among the tutelary spirits of the race. Some *pahārs* go so far as to perform a regular Hindu rite, strewing incense (sal rosin) on live charcoal in a leaf-cup and then walking five times around the stone in which *Candi* is supposed to reside, before they cut the heads of the fowls or goats they sacrifice.

Finally there is no uniformity either in the views or beliefs prevailing about the nature of this *Maraṇ Candi*. In a word, there is hardly a single statement made by Mundas about great and small chandis which is not either simply unknown to, or categorically denied by, other

Candi-bonga

Mundas. Some say that *Candi* is the same at *Kutibouga*, others again say that he is the same as *Maraṇ Buru* or *Maha' Buru*; and again others, who spin out long theories about the *najombargas* (evil spirits at the disposal of the witches and wizards), maintain that all these are always only different names or functions for one and the same spirit and that the latter is probably *Ikirbouga*. But this is denied by others who maintain that all those spirits are ultimately nothing but *Mahadeo Candi* under various disguises.

How can an inquirer be expected to offer something clear and definite on beliefs and practices so impervious to the very people who profess or observe them? The only thing certain in this connection is that the well known haze and doubt floating over such borderlands where two different sets of religious beliefs meet and try to compensate each other, illustrates the facility with which new gods and godlings spring up on the fertile soil of popular imagination and indiscriminate credulity. The Munda experiences little difficulty in admitting newcomers into the circle of his tutelary spirits, because these do not in any way threaten the absolute supremacy of *Sinbouga*, who remains their lord and master as well as of every thing else in the universe. If his *pahār* adds a name to the list of spirits to whom he sacrifices, the average Munda takes it for granted that that

cāndo

candū

spirit is one of the regularly appointed tutelaries of his village. If some more critical head should raise doubts, these will be easily quieted by the reply that the name of the newcomer must be but a variant for the name of some known spirit.

cāndo var. of cānd.

candū (Sk. H. *cānd*) I subst, (1) the moon, treated in the grammatical construction as a liv. bg : *candū tetejada*, the moon shines. (2) a month, i.e., a lunar month. The month of the Mundas begins with the new moon and though the month of the Hindus begins only a fortnight later with the full moon, they have adopted the Hindi names in a slightly mundarized form. There are twelve months, but as these give only a total of about 354 days, a supplementary month is added after about 32 months. This insertion is made at the new moon. It is called *malmās* in Hindi, or more often the Hindus call it by the name of the month in the middle of which they insert it, and the Mundas call it by the name of the month after which it is inserted. This then gives an occasional month of two moons, and any month of the year may happen to be so lengthened. The Hindu year begins in the middle of *Cait*, i. e., when the *baisak* of the Mundas begins. But the Mundas now generally consider the first of January as New-Year's day. At the side of the Hindi names the Mundas also use names taken from feasts celebrated or from agricultu-

ral operations performed in particular months. The following list gives the most current ones. Though there is no fixed correspondence between these lunar months and the Gregorian calendar. We subjoin an approximative correspondence which gives at least a vague idea of the place each month occupies in the year according to our notions.

baisakeandy (H. *baisakh*; Sk. *baisākh*) April. Also *hercandy*.

jētcandy (H. *jeth*; Sk. *jyeshtha*) May.

asarcandy (H. *avārgh*; Sk. *āshārgh*) June. Also *kayacandy*. The first half of this month is called *setakuenkbanda jete*, and the second half *uiydg*.

sādācandy (H. *sīwan*; Sk. *shrāvāan*) July. Also *roacandy* Has., *roccandy* Nag.

bhadrcandy (H. *bhādō* Sk. *bhādr*) August. Also *indicandy* or *marmecandy* and, in some places, *kurameandy*, *kuareandy*, *kvarasincandy* (H. *kuār*; Sk. *lāshwin*) September. Also *dasāicandy* and *jomnāoacandy*.

kartikcandy (H. *kātik*; Sk. *kārtlik*) October. Also *sohoraicandy*.

aghaneandy (H. *agahan*) November. Also *irgcandy*.

puscandy (H. *pūs*; Sk. *paūsh*) December. Also *dikūmgecandy*.

magecandy (H. *māgh*) January. The 2nd fortnight of this is called *golamage*.

paguncandy (H. *phāgun*; Sk. *phālgun*) February. *Bācandy* is the end of February and the beginning of March, independently of the

candu

phases of the moon.

canducandy (H. *cāit*) March. Also *guṇtucandy*.

N. B. (1) In some places the *indi* (*mārmi*) feast is celebrated in *Kartik*, hence in these places *Kartik* is also called *inducandy* or *mārmicandy*. The explanation of the second series of names is given there where those words occur in their alphabetical order. (2) Jenom ad cati, hasagaṛa ad hočogirin, kujilel sen ad cēreuri sala mod *candy* bitarre hobaq lagatina, birth and chati, burial and shaving ceremony, the consultation of the omens on the part of the bridegroom's family and the same on the part of the bride's family must take place both within the same lunar month.

H. trs., in connection with a nl., (1) to spend so many months over smth.: mid *candyrā* kami landiateko *apicandykeda*, in their laziness they have spent three months over a work that should have been finished in one. (2) to condemn to so many months prison: hakim ne horoko jelre *turicandytagkou*, the magistrate has put these men in jail for six months.

candy-n reflx. v., in connection with a nl., to remain so many months: bar *candy* mentee hijulenae *upan-candyñjana*.

candy-gz p. v., in connection with a nl., (1) to be somewhere so many months: nilgoia *apicanduglana* nerege, it is three months now since I am here with him. (2) to be condemned to prison for so many

candu-mulu

months : tisna mukudima hasajana, tirako *birecandyata* mid horodo *turicandyjina*, order was given today in court, some got two months, one man got six months. (3) idmly., (a) of a child, to be so many months in the womb : cimine *candubahut*? How many months old is the child thou art bearing? (b) of women, to be pregnant since so many months: ne kuri *apeanduahana*, this woman is with child since three months.

candu-be sbst., Itly., the spittle of the moon, a kind of white froth found in balls, the size of a cherry, on grass in the fields. It contains the grub of some insect.

candu-candu, **candu-mutid**, **candu-parted** adv. of time, monthly, every month, month by month, month after month: *candycandy momoye taka tilabix omamea*, I will give thee wages of five rupees a month. N. B. The English adj. monthly, as, v. g., in the phrase: monthly wages, must be rendered by the genitive form *candyrā*, of the month: *candyrā* talib.

canducandura duku sbst., menstruation: ne honq *canducandura duku* atri ctegea, kabu gojia, she is not yet menstruated, let us wait before giving her in marriage. Amongst the Mundas menstruation does not entail any social uncleanness or disability.

candu-mulu sbst., the West: Occurs only in songs : Siagiturqea, ho gatia, kanṭayabā mondolmondol; *Candymulureq*, ho saagaiia, nulibā

nurābarač.

The jack flower of the East, O my friend, is very fragrant.

The mango flower of the West, O my companion, is in dense spikes.

candū-mutid syn. of *candycandy*.

candū-parted syn. of *candycandy*.

cāñi? (a contraction of *cikang*) interrogative prn, which one? who?

cāñ (denotes the idea of bifureation) trs., (1) to bifurcate. (2) to climb a tree by taking the trunk between the outspread legs and then raising one-self by pressing the inner thighs to the trunk: *etætæ darule cāñca*, kita darudo kā, ena cändia-kanatole dçā, all other kinds of trees we climb by holding on to them by means of the thighs, but the palm tree cannot be climbed that way, we climb it with our feet tied together. *cāñ-q* p. v., to be or get bifurcated, to bifurcate: *hora cāñkansz hatu leloa*, there where the road bifurcates the village is visible.

cāñbača (Sad.) I. abs. n., hot temper; ne horoč *cāñbača* menq. II. adj., hot tempered: *cāñbača* horo katračtaboa, a hot tempered man gets easily angry.

cāñbača-n refl. v., to give way to bad temper: *cāñbačanjanae*.

cāñbača-q p. v., to take the habit of not controlling one's temper: ne horo *cāñbačajana*, he has got a temper.

cāñ-cañ I. sbst., flatness or little inclination of a roof: ne orqā *cāñcañ juguturāratape*, malkunča *salanagilero* taúkaoa, correct the

flatness of this roof, give it the ordinary slant, if you raise the king post it will come all right.

II. adj., very flat, too little slanting: *sauñiorqā cāñcañ sayima jerøa*, a thatched roof which is too flat leaks. III. trs., to make a roof, an umbrella etc., very flat, with little or too little inclination, so that the water does not flow off readily: *erape cāñcañkeda*.

cāñcañ-q p. v., of a roof, an umbrella etc., to be made too flat: eatom *cāñcañjan*.

IV. adv. with the affx. *uage*, *ge*, *qge* (1) with little or too little inclination: *cāñcañgepe satimakeda*, you have made the roof too flat; enado *cāñcañange leqñana*, it looks very flat. (2) modifying *tīngua*, to stand with feet wide apart, with legs stretched out: *cāñcañ tīnguakan*.

cāñ-cāñ imitative of the sound of middle-sized cymbals, in entrd. to *kāñkāo* or *dōdō*, imitative of the sound of the largest kind of cymbals, and *cēñceñq*, imitative of the sound of small cymbals. I. sbst., the sound: hola ajuč apeč *cāñcañq* aiumjadlo taikena, yesterday night we heard you clapping middle-sized cymbals.

II. adj., with *sari*: *cāñcañ sari* aiumqñana.

III. trs., to clap cymbals: *kartale cāñcañjada*.

cāñcañ-q p. v., of cymbals, to be clapped, to produce such a sound: maran kartal kāñkāo, talaman-gateč *cāñcañod*, hurinateado *cēñceñoa*.

cañ-coñ

cañga

cañcoñate adv., modifying *sari*, kartal *cañcoñan saria*.

cañ-coñ, cañ-man (Sad. *cañcoñ*) imitative of the sound of frying, in entrd to *canakamanaka* and *cañkao* which mean to fry. I. sbst., the sound of frying. *cañcoñat* atumla ei?

II. adj., with *sari*, same meaning. *cañcoñ sari* loloakan tacare sunum duljare káro do puritan sununre jing bápakjare holsoa, the sound of frying is produced when oil is poured into a hot vessel or when smth. is thrown or poured into boiling oil.

III. trs., to fry (emtative of the sound). haku sunumte *cañcoñabi*, he fried the fish in oil.

cañcoñar p. v., to get fried ne tu *cañcoñakana* elha? Is this a fried rice relish, or a cooked one?

cañcoñatan adv., with a frying sound: eñ gko utujada, *cañcoñanku rikajada*? What rice relish are they preparing? One hears the sound of frying.

cañ-cun (Sad.) imdat ve of the sound of water shaken or stirred inside a vessel. I. sbst., the sound so produced: *cañcuna* barina atumla, hoydo kain lellja, I only heard the stirring of the water, I did not see the one who stirred it.

II. adj., with *sari*, same meaning. *cañcuna* sari afumgtana.

III. trs., to shake or stir noisily water in a vessel: dà catusse *cañcuneda*.

cañcuneg p. v., of water in a vessel to get shaken or stirred noisily: karsaleka dà *cañcuniana*, okocjá dulbarajada, the sound of the water

being shaken in the vessel has been heard twice, maybe some one is pouring it out again and again.

cañcunet adv., (sound) like water stirred in a vessel dako usraobaraja'a enage *cañcunet* atumngtana, they are again and again pouring water from one vessel into another, that is what makes a *cañcunet* sound

cañdal-cañdel, **cañdal-cañget** (Ch. *cañtakacaud-kr*) frequentative of *cañdel*, used of a field in which there are several patches where the paddy has not come out or has died. As adv., it may take also the afxs *tua* and *tang*.

cañdel, cañgel Ie., (Ch. *cañda*) I. adj., with *tañad*, a patch in a field where the paddy has not come out or has died: *cañdel* tañado ne locoote apita mena. Also used as adj. noun: *encañdelde* bala roatam. II. trs., to destroy the paddy over a patch in a field: aleç locosido bakiko *cañdelde*.

III. intfs., of a patch in a rice field, to become bare: netekodo garaote *cañdelata*.

cañdel-p p. v., (1) of the paddy to be destroyed over a patch in the field: locoña bakikote *cañdelpana*. (2) same as intfs., garaote *cañdelpana*.

IV. adv., with the afxs. *ange*, *ye*, *gye*, modifying *omon*, *rikag*, *telg*.

cañga I. sbst., three piled sticks on which people, who thresh grain by trampling on it, lean with their hands in order to steady themselves: entanre *cañgarcho* salđajina.

canga

II. trs., (1) to use (three sticks) for piling them : ne opa^l tarabu *cangaea*, tarabu sâneâ, we will use some of these saplings as piled sticks, and some as firewood. (2) to stride across smth., in entr'd to *tarom*, to step across smth. : *bagatea horomeo cangakau*, he strode over the body of his own brother.

III. trs. caus., to cause to stand with legs wide-apart. This occurs in the phrase *parkomre eangat*, which describes one of the punishments formerly inflicted by the village panchayat. The culprit was made to stand with outspread legs on a native string-bed and his feet tied to the sides of the frame. He had to remain in this uncomfortable and soon painful position for so long a time as was ordered by the panchayat — *parkomreko eangata*, they inflicted on him the supreme of standing with legs wide-apart on a bed.

IV. intrs., (1) to stand with legs wide-apart, in entr'd. to *tanta*, to sit or lie with legs wide-apart : *cangakete*, he stood with legs wide-apart ; kui *cangalere* giu atâkaroa, it is shameful for a woman to stand with legs wide-apart. (2) to take a stride : baista *cangate* en daruia tebaea, I will reach that tree by striding twice, i.e., in two strides.

canga-q p.v., (1) of sticks, to be piled : eakarge *cangaaakana* upun horeleka saldayinbu ituâ, the three sticks are piled broadly, four of us will be able to steady themselves

cangai

on them. (2) to be crossed in one stride : ne duri taromlo kâ taromoa, *cangaleredo cangau*, one can not pass over this stone by an ordinary step, but if one take a long stride one can pass over it. (3) to be subjected to the torment described above — *parkomre eangalene*.

cangai-ang vb. n., the length of a stride : *cangai-wengdy*, jangai carken orejma, he made such a stride that his trousers tore with a sharp sound.

cangai-uu intrs., or *cangai-u* rifx. v., to come on walking with legs wide-apart : *cangai-tanakane*, *cangai-antane*.

canga-canga adv., modifying *sen*, to walk with legs wide-apart, to walk straddle-legged : kis arakanao *cangacanga-sen*, he has itch, he straddles about.

canga-idi intrs., or *cangati-idi* rifx. v., to straddle away : *cangabi-pade*, *cangati-pade*.

canga-kese^d trs., to bar the way by standing across with outspread legs ; duare *cangakese^dku*, he barred the passage through the door. *cangakese^d-q* p. v., of a passage, to be barred by someone standing across with outspread legs : duar *cangakese^dakana*.

cangar, congar trs., to break off a twig at its junction with the branch (used only in songs where it is a parallel of *petz*, to break off a branch in the middle) : Seârire, seârire, seârire nundibâ, Bakâyre, bakâyre, bakâyre *ban-grubâ*.

Señtire mundabálo noko : gore p te-
keda ?

Bakáyire langrubido cimae gore
cañgára ked?

Senderako, jilibejilíb senderako peñ-
keda,

Karenagako, jol bejolok karenagako
cañgárked.

In the hedge there were jessamines
and acacia flowers Alas ! Who
broke them off ? It is the hunters
with their glittering weapons who
broke them off.

cañgára trs., (1) to tear off
branches of trees ; in this meaning
it is syns. with *coñgára*. (2) to
tear badly a cloth or the like ; in
this meaning it is syns. with *or-
cañgíra* : goakan sadom didiko
cañgáraža, the vultures have torn
into shreds the skin of the dead
horse.

cañgíra-p.v., (1) of branches, to
be torn off the tree : ne koto eskarte
kā *cañgáraou*, it is not possible for
one man alone to tear off this
branch. (?) of cloth and the like,
to get badly torn.

ca-n-añgíra vrb. n., the extent of
tearing : *cañazgírae* cañgáraeda,
tuñamakantäge suba jakeda cañ-
aukeda, he tore off the branch in
such a way that the tree is split
down to the roots.

cañgára-coñgára Nag. var. of
cañgárao, ñra.

caña-tala trs., to stand over
smth. with outspread legs and feet
wide-apart : lōre *cañgatalaakada*,
tarasa bang tarasa handirijanro lōr-
regoe uiugoa, he stands astride the

ravine ; if on one side or the other
the border were to give way he
would tumble down.

cañgatala-p.v., to be bestridden
by one who stands with the legs on
either side : lōr *cañgatalaakure*
uiugorä boro menä, when a ravine
is spanned with the legs there is
danger of falling.

cañgira I. sbst., a rectangular
basket made of bamboo slices,
having a length of $2\frac{1}{2}$ cubits, a
breadth of $1\frac{1}{2}$ cubits, and a depth
of about one foot. It is used on
marriage feasts to contain the cooked
rice.

II. trs., (1) to use for making such
a basket : ne mañ tara kaneipe,
tara *cañgiraše*, make *kanei* baskets
with half of this bamboo and *cañgira*
baskets with the other half. (2) in
connection with a nl., to prepare so
many basketfuls of cooked rice.
mandiko *apicañgiratada* kajä jom-
eaboa, they have prepared three
basketfuls of cooked rice, perhaps
it will not be all eaten up.

cañgirat-p.v., in connection
with a nl., of cooked rice, to be
gathered in so many changiras :
mandi *apicañgirajana*.

cañgola I. adj., with *cañu*, a broad-
mouthed earthenware pitcher. *Cañ-
gola* is sometimes used alone in
anger as a nickname : thou large-
mouthed fellow !

II. trs., to make waterpots with a
broad mouth : ne kumbar cañuko
puragee *cañgolaña*, begar
cañgolate kaci bañi ituna, this
potter always makes his waterpots
very broad-mouthed, he seems

not to know how to make them narrow-mouthed.

cañgola-n, *cañgolabaya-n* iflx. v., fig., to gape, to stand open-mouthed : enka alom *cañgolabaya-na*, jāgeko landaamea, do not gape like that, everybody will laugh at thee.

cañgola-q p. v., of waterpots, to be made broad-mouthed : tara cañu *cañgolaakuna*, tara kārāsaakanu, some of the waterpots are broad-mouthed, some are narrow-mouthed. *cañgolage*, *cañgolänge*, *cañgola-* *cañgola* adv., broad-mouthedly : sober cañiko *cañgolagee* baikeda, he has made all the waterpots with a broad mouth.

cañka-mañka var. of *cañkamañka*.

cañkaö (Sad. *cañkack*; II. *chañknä*) syn. of *cañkamañka* and constructed in the same manner, but the adv. is *cañkuöle*.

cañki var. of *caki*.

cañko I. sbst., the action of drawing the *gira* net through the water towards oneself : cirpi ko anjednamgтан taikena mið *cañkoregerq* miðsakamledko, the water being nearly exhausted the *cirpi* fishes were found together in some deeper places; in one drawing of the net I caught a whole leafful.

II. trs., to draw the *gira* net through the water towards oneself. The d. o. *gira* may be expressed or understood : apisaiñ *cañkolq* miado hai kaiñ tøkeðko, I drew the *gira* thrice but did not hit on a single fish ; apiupunsa giraiñ

cañkolq miañ eskar haita *cañkoma-* *maña*, I drew the *gira* three or four times but caught in it only one fish.

cañko-q p. v., of the *gira*, to be drawn through the water : jambar jātako ne debare *cañukana* kā *cañkooa*, crooked, branched shrub-wood has been thrown into this pond, it is impossible to draw the *gira* net through it

cañ-mañq syn. of *cañqenq*.

cañ-parom, **cañga-parom** trs., to step over smth. with a stride : lōre *cañgaparomkeda*, he strode across the ravine.

cañparom-q, *cañgaparom-q* p.v., to be crossed with a stride.

cañçel **cañçel** var. of *cañdal-* *cañçel*.

cañçel var. of *cañçel*.

cañ-cañ var. of *cañçel*.

caõra (II. *caur*, low land; Sad. *cauya*) adj., with *loëoñq*, a terraced rice field of the third class : *caõra* loëoñkore raeuni herakana. Also used as adj. noun. There are five kinds of terraced rice fields: (1) *tõõa* loëoñ, always covered with water; (2) *iher* loëoñ, low fields in which the same varieties of rice as in *tõõa* loëoñ may be sown; (3) *caõra*, *caõra* *loëoñ*, the lower fields on the slopes; (4) *badi*, *badi* *loëoñ*, the higher terraced fields; (5) *cañibadi*, the highest terraced fields.

caõra-q p.v., used only in the df. past, instead of the adj.: ne sokorä-*ra* loëoñko purate *caõrajana*, huriñ-*te* ikira, the fields in this valley are mostly of the third class, few are

Caôra-boanga

of the second class.

Caôra-boanga slst., one particular kind of the spirits introduced by the Asur legend: those who fell on the high fields became *Ciorâlokgas*.

capa (H. Sad. *chāp*) I sbt., an impression, a print, a picture kâtra *capa* otere taingge mandako meta, the impression left by the foot on the ground is what they call a footprint; dâ, gomke, *capa*, do give me a picture, s.r.

H. trs., to imprint, to print, to draw a picture, to photograph: kitabko eilekako *capa-i-a* ne-kan Ranchen lelakâda, this time I have seen in Ranchi how they print books, tire seal lojanjanei pachire aqâ tîr *capa-tada*, having put ink over his hand he imprinted it on the wall *capa-n rlxva*, to sit for a picture, to let oneself be photographed câpanjâ lujuakana, oko, okope *capa-relo*, dola! The photographer is here, if some of you want their likeness to be taken, come on!

capa-g p.v., to be or get printed, imprinted, depicted, photographed: am olakad Mundako duran *capa-oi*? Will the songs of the Mundas thou hast written down be printed? *ca-n-apâ* vib. n., the action, the amount or extent, the result of printing, imprinting, depicting, photographing: purâ jeté marsalakana, *capa-pâ kâ tânkaea*, the light is too crude, the photo will not succeed; *capa-pâ kâ tânkajana*, hejo-bejotan rikajana, the printing has not been done well, it is illegible; nea okeâ *capa-pâ*? Whose print,

capá-capi

imprint, picture, photo, is this? *capa-pâ capakedko* mid hoto jaked kae sarekpi, the photographed them to the last; misa *capapare* apia klasien i-skulhonko capakedko, tacom *capapare* soben sarcakan i-skulhonko capakedko, the first time, he photographed the boys of three classes, the second time, he took the photo of all the other boys of the school.

capa capi (Sad. *capapati*; Mt. *kijâlapa*, slaughter; I sbt., despotic exercise of power, oppression, tyranny: ne disumre sâdôko autiko injre rajako *capacapi* takena, before the coming of the Europeans, there was despotism of the kings in this country

H. adj., of power, undisputed, unchecked, despotic, tyrannic: inkuahance *capapagat*, their power there is undisputed, unchecked, they can, v.g., force people there to carry things for them without any remuneration.

H. trs., to rule despotically, to tyrannize: Angaji sarkar disum calâodee calâgada, capacapido kae *capadiparâ*, the English Government administers the country but not despotically; Bandgâren Jogmonsing rajado kae taikena iminre entarâm hojeko *capacapijukhoe* takena, Jogmonsing of Bandgaon was not a rajah and nevertheless he tyrannized the people of his neighbourhood.

capacapi-g p.v., to be oppressed, tyrannized: Sitâdisum okosâkosâdo rajakote *capacapiakana*, certain parts

capa-copo

of Singibum are governed despotically by their rajahs.

capa-copo (Sad.) syn. of *sitato*, *titato*, *sitato*, I. sbst., the peculiar noise made by ducks when they run their beaks about in water or slush in search of food. *koro-koro capacopo* amumla ci kū? Dost thou hear the ducks running their beaks about in the slush?

II. adj., with *sari* *capacopo* sari, the sound just described.

III. intfs., of ducks, to run their beaks about in water. *koroko racara le edoko capacopo chareka*, the ducks are running their beaks about in the slush of the courtyard.

IV. trs., of ducks, to eat up stuff on the surface of the water. *dare caudi horakan takena, soberko eti capacopo cabutada*, there was rice strewn on the water, the ducks have eaten up everything.

capacopo refl. v., same meaning as intfs., mod sanj ne talao e. *kopo-ko capacopo jana*, the ducks have been running their beaks in this tank for half a day.

capacopo p. v., to be eaten up by ducks on the water. *soben caudi capacopo abajana*.

capacopatan adv., modifying *airin*, *rika*, *relin*, *rikaj*: *seben caudi capacopatan rikajana*.

capacuri I. sbst., the sound made by splashing about in shallow water v. g., in water standing in rice fields during the rains: *capacuri* aiumla, I heard the splashing through shallow water.

II. adj. with *sari*, same meaning:

capacuri

capacuri sari in aiumla. In songs it occurs with *sarai* waterfall:

Jilimbi sorere k'iri mara kuri kieni nia kuri

Capacuri aragore gumi en-sabode, kora, gameca sabode kora,

Kieni mire kuri, kieni natutana, kieni natutana,

Gameca sabode kora, gameca buldetana, gameca buldetana

On the smooth and shining rock is a woman washing a cloth by beating it against the rock.

Near the noisy waterfall is a man washing a gamcha by rubbing it gently. O cloth-beating woman, the cloth is carried off by the current, O gameha rubbing man, the gamcha floats off.

III. intfs., to produce that sound by running in shallow water: *tembe dare urkoo capacuri jana*

IV. trs., 1) to splash the shallow water about by running in it: *dare capacopatan*. 2) trs., caus.: *urkoo capacopatan jada*, he drives and makes the cattle run in the shallow water.

capacuri refl. v., to splash wilfully in shallow water. *migito senepe, alepo capacuri*, walk slowly, do not splash the water

capacuri p. v., of shallow water, to be splashed about when one runs in it. *tembe dare urkare capacuri*, when one runs through shallow water it gets splashed about.

capacuri, *capacuritan* adv., splashingly in shallow water: *capacuri* *nibayajada setuhankin*, the two young dogs are running

capad

and splashing about in the rice fields.

capad (II. *capet*, extended palm, a slap; also *capat*, a slipper) I. sbst., blacksmith's bellows (syn. of *cipui*).
III. intrs., to put down the whole sole of the foot at the same instant, as is done by people kneading smth. with their feet or by soldiers marking time, i.e., stepping without advancing; in entrd. to *candara*, to step forwards, to move on by stepping, and *toga*, *tiga*, to tread on smth. whilst walking: neree *capadkedə* entee kuyilkeda, he put his foot here and then jumped.

III. trs., to knead with the feet: keeq baiiteq nāñāka hasare arā hasa mesaleateko *capadea*, after having mixed red earth with the loam out of which roofing tiles are to be made, they knead it with the feet. Note the particular meaning arising out of the Mundas' practice of catching all the fish remaining in reaped rice fields. Arranged in long lines at one end of a field and moving slowly backwards, they mark time, so to say, treading straight down through the slush to feel for fish with their feet. Every fish the foot feels is taken out with the hand and slipped through the gills on to the slice of bamboo on which they carry the fish caught. Hence *capad* means to search for fish in reaped rice fields by feeling for them with the sole of the foot: góta hatu haku sałtekao, hantə ločonare hai *capadlanem* neldaria-

capad

koa, the people of the whole village are gone to catch fish, thou canst see them in the rice field over there trampling backwards in the mud.

capad-q p. v., (1) to get kneaded with the feet: paeri tapae ha-a ad ita baii hasa kā itiroa mendo *capad-janci* enkateko lagaōča, keeqhasado capadkeate itirlere enaia ṭaūkacea, the mud destined for raising a wall or making bricks is not kneaded with the hands, but when it has been kneaded with the feet, it is used as it is; not so the mud destined for tiles: this, to be properly prepared, should be kneaded with the hands after it has been kneaded with the feet. (2) of fish, to be felt for with the soles of the feet: ne ločoaren haiko gapajiko *capadat*, maybe to-morrow the fish in this rice field will be caught by the trampling process.

ca-n-apad vb. n., (1) the sole of the foot; the pedal of a bicycle, of a sewing machine, of an harmonium: *canapadreč* janumjana, I got a thorn in the sole of my foot. (2) the catching of fish by the trampling process, its manner, its result, i.e., the fish caught: haiko *canapade* capadkedəko, góčakanteé alaňabaratađko, he trampled the mud for fishes with so much force that some were quite dead when he picked them up; nikudo aína *canapadko*, these are the fish I caught in trampling the mud. (3) the kneading of mud with the feet or its extent: misa *canapadle* kā kabujana, basikedateko *capadrūfakeda*,

capad-är

it was not thoroughly worked by a first kneading; after letting it stand for a night they have kneaded it again; keeq baii losoddo *canapadko* capadkeda, enare miado gurguri kam namea, they have kneaded with their feet the tile loam in such a way that you will not find in it a single hard nodule.

capadteq sbst., instr. form, a pedal, a treadle: baistikalraq *capadteq* tekadgre ka calaobseoa, when the pedal hits the frame at each turn the bicycle cannot be worked properly.

capad-är, capua-är sbst., the leather of a blacksmith's bellows.

capad-urum trs., to recognize or notice smth. by putting the sole of the foot on it: loconate hau capadurumka, in the rice field he became aware of a fish on which he had put his foot.

capadurum-q p. v., to be felt under the foot and recognized.

capad-urun syn. of *tegaurun*, I. sbst., the demarcation of a plot of ground by walking around it: gonona dole bapaiakana, *capadurunqdo* aari hebaoa, we have agreed about the price but have not yet demarcated the boundaries.

II. trs., to demarcate a plot of ground by walking around it.

capadurun-q p. v., of a plot of ground, to be demarcated by walking around it.

capal, capol Ho. syn. of *tabiri*.

capa-kagaj sbst., blotting paper.

capal sbst., (1) in Nag. buttocks, of larger animals, as horses, bullocks, swine. (2) in Has. buttocks

capal-copol

and upper thighs of the same. It is never used of men, except as a joke: uijkö *capalreko* t̄upundakoa, they touch the bullocks with the goad on the buttocks.

capil-q p. v., to grow, or have grown, such or such buttocks and upper thighs: ne urj betekane *capalakan*, this bullock has huge buttocks; amdo keqalekam *capalakan*, thou hast thighs like a buffalo's.

capal-copol (Sal.) cfr. *copolcopol*, I. sbst., imitative of the sound made by heavy animals splashing slowly through shallow water or by things falling heavily and continually in shallow water: garj jaqara uli mytanre *capilecopoliq* aiumla, I heard the sound of mangoes falling heavily and continually in the brook.

II. adj., with *sayı*, same meaning: *capalecopol* sayiiia aiumla.

III. trs., (1) to throw continually heavy things in shallow water: cinäkope *capalecopoljada*, saji bariim aiumjada? What are you throwing continually in the water? I hear only the plumps. (2) to splash slowly and heavily in shallow water: dae *capalecopoljada*; daree *capalecopoljada*.

capalecopol-en reflx. v., to walk slowly and heavily in shallow water, in entrd. to *capacupin*, to run lightly and fast in shallow water: hati loconace *capalecopolentana*, the elephant walks slowly splashing in the rice field.

capalecopol-q p. v., (1) to be thrown or fall heavily and continually in shallow water: barsiatqete banda-

re basa *capaⁿ o_o nūgītā*, since two days earth is being thrown in the bound (to fill it up). (2) of shallow water, to be splashed as described : dā *capaⁿ capo^gtā*.

capaⁿ capottā adv., with the sound described : hati loe nire *capaⁿ capottā* senjada ; barsa leka korakuñiko siusatub basa *capaⁿ capottā* talaōrako dulidijada, peretabzka mente ; kepako banda atom *capaⁿ capottā* kzo burumjana.

capaⁿ syn. of *cote* adverbial affix to *si_g*, to dawn, and *tur_g*, to rise (of the sun). It denotes that the process of dawning or rising has just been completed *as capipro^gtānt*, it has just dawned ; *turcapipaglāna*, the sun has just risen.

capa^ō (H. *chīpānā*, *chīpānā*, to conceal) trs., (1) to fill or cover a whole surface, in entrd. to *perg*, to fill any containant such as vessels, baskets : Bilalrenko ne disumko *capa^ōkeda*, the Europeans are all over this country. It is used figuratively (2) of bashfulness, probably because that manifests itself in the whole outward demeanour : sorom *capa^ōkia* enamente kae jugara, he is full of bashfulness that is why he does not speak. (3) of sickness : duku *capa^ōkī*, he is sick all over, he gets one sickness after another. (1) of a spirit taking possession of smb. : boaga *capa^ōkia* enado imre derakena.

*N. B. Boaga *capa^ōkekore* horoko baluna kāreko rumoa, jipa^ōkekoredo rum org bilu^g hobiaoa org misamisako goguteroa. Puratedo Curin-

ko, Safebaniko *curin*, Ganga Mai purāsi jipaoker En Tongakedo deora enne uenadacaka Bongiunangirite mid matiko duranea, okonido horoteko duranea, okonido dikuteko montore, en bonga erantulq ; ente angatane dar ko idikad horoteko bonagaera kate jstyreo simanate paromre. Enter dy naoa hurnahutako, hisirko, sakomko, enskanen kanjko girota neg hartindekage. Haakar' otaga org Karamlonga munagiri puranoge maskila mid orgete uruangmijare, hurnia dim taemte mid caūlijana joitani q malere etg orgre boda. When a spirit takes posession of people, which is described by the prd. *capo^ō*, they become mad or get into a trance, whereas the prd. *japānō* means smth more a worse kind of posession - it means trances and madness too, and also sometimes that the possessed man dies of it. It is mostly the shades of women who died in childbirth and the Seven Sisters who take the first kind of posession of people ; Mother Ganges generally takes the last. None but a witch-finder can expel a spirit who has taken posession of a man. When they expel the spirit they sing the whole night long, some do so in Mundari, others do it in Hindi mantras, anyhow the songs or mantras are seoldings directed to the spirit in question. Then at dawn, taking the offerings they go and offer their sacrifice on a path (leading from the village) or anywhere at all, provided it be beyond

capaō

the boundaries of the village. There they abandon a tiny newly made winnowing shovel, a necklace, bracelets and other such things, as they do in the ceremony to drive away an epidemic. It is particularly difficult to expel Hangkarbunga or Karambonga, as these, when expelled from one house, generally enter after a few days some other house belonging to the same khunt.

capao-n inf. v., to cover a whole place : *pakalo pirkuturiko capoŋjanā*, the locusts have invaded all the high fields

capoŋ-p p.v., (1) to get covered all over : *pakakote capoŋakto* pīrī jomebaggea, nothing will remain on a field invaded by locusts ; *kasra goṭa hoymoe capoŋthana*, his whole body is covered with itch. (2) to get possessed by a spirit : *oko bon-gates capoŋakana*? (3) idmly, uduriro goṭa hoymo dako *capaoŋt*, in dryey people get their whole body full of water.

ca-ŋ-apoŋ verb. n., the possession by a spirit, the number of cases of possession, the man possessed : *oko bon-gaz caŋapaoŋtēe nekatana*? Through the possession of what spirit is he in that state? Curindo *caŋapaoŋ* especkedko, mōretunū hōpoko miad ṭolareko balutana, the shades of women who died in childbirth have taken possession of so many people that five or six are mad in the same hamlet ; ne bālu hōpoko *oko bon-gaz caŋapaoŋ*? This mal fellow in the possession of what spirit is he?

caparās

Capaō-bonaga sbst., a spirit who has taken possession of a man : *Capaobonagah* nyungiritina, they are expelling a spirit, they are exorcising a man.

capa-onol sbst., print *capaonoldom* paraodaria, tronollo kae paraodaria, he can read print but he cannot read handwriting.

capar (Or, a piece of low wet ground dug for the cattle and salted at common expenses) I. sbst., water which in the rice fields stands or oozes in the footprints of buffaloes : *karoa uriko napimtea*, *caparida* k pako napainteg, *karoa* earth is the meeting place of bullocks (who come to eat it) whereas water which oozes in the footprints they made on previous days is the meeting place of buffaloes (who come to drink it).

II. intis. *kejako darisokopareko capatrakada*, urikodo garaloconreko karoaakada, the buffaloes have taken the habit to go to the fields near the village spring in order to drink the water which oozes in the footprints they left on previous days whereas the bullocks have taken the habit to go and eat *karoa* earth in the fields where the stream formerly was.

caparās, capārasi I. sbst., the alternate bending of the teeth of a saw : *ne arara caparasi kam taūkakeda*.

II. trs., to bend the teeth of a saw alternately to one side and the other : *ne ara caparasitam*.

caparās-p, *caparast-p* p. v., of a

capar bandi

capāṛa

saw, to get its teeth bent alternately : ne ara ṭāukage capāṛasia-kana.

capar-bandī (II. *chappar-bandī*, the price of thatching) sbst., a house tax levied there where municipal administration has been introduced.

Capar-candī syn. of *Andha cāndī*.

capar-cipir (Sad.; Or. *chapar-chepē*) syn. of *capacuri*, which see.

capar-dā sbst., same as *capar* : *capardā* kerako kūlko sukuri, buffaloes like to drink the water which oozes in their old footprints.

***capar-ill** sbst., a cup of rice-beer which, on the Sorai feast, is put on the ground before the *mahara*, village cowherd, and which he has to sup on all fours, shouting *mā*, like a calf, when it is empty.

capāṛa factory term, I. sbst., (1) thin sheets of lac (shellac) as prepared in the factories. (2) the same crushed before being exported. N. B. Though *ērēko*, stick lac, and sometimes also *cāñriko*, seed lac, are grammatically treated as liv. lgs., *capāṛa* is always treated as inan. o. : *capāṛae* (or *capāṛakoe*) calāṅkeda, he has exported shellac.

II. trs., to prepare shellac : Mundure ērēkoko *capāṛajadkōa*, or *cāñriko capāṛajadda*.

*capāṛa-*g. p. v., of stick or seed lac, to be reduced to shellac : ērēko *capāṛaqtana*, *cāñri capāṛaqtana*.

capāṛate adv., in the form of shellac : ērēko *capāṛatee* calāṅjaḍkōa.

capāṛa, **capra** I. sbst. There are two kinds of *capāṛa*: (1) *oṛācapāṛa*, called *dūrmus* in Hindi, a

wooden or iron rammer or floor beater : *cipīra* duruṛa ḍoṛa meyedra menā. (2) *kumbarecipīra* or *tapi*, (II. *thāpi*) a small wooden beater used by potters, and also by masons, when the latter have to beat con rete on the upperfloors or terraces, where the use of the heavy rammer would be destructive. It is a small wooden block with an horizontal handle; when it is used on pottery the sheet of clay is steadied on the inner side with a second *capāṛa* which has the form of a bull and is likewise fitted with a handle.

II. trs., to stamp or beat with a *capāṛa* : ne ḍoṛa *capāṛaepē*, beat this floor; kumbarko eāṭu cākāredo hūriageko bajada, *capāṛakeateko* marāñjida, potters turn the water-vessels on the wheel to a small size only, it is by beating with a wooden mallet that they broaden them out ; munḍula baṅgalara ṣapima tapiteko *capāṛaerau*, the roof of a terraced house is beaten with a wooden mallet.

*capāṛa-*g., *capra-*g., p. v., to be beaten down or beaten out with a *capra* : ne ḍoṛa kā *capraakana*, the floor of this house has not been beaten.

ca-n-apāṛa, *ca-n-apra* vb. n., the beating with a *capra*, its force or extent : *canaprako* caprakeda sabōrote sobolereo hūriage gaōoa, they have beaten the floor so firmly that even with a crowbar one can cut it but slightly ; *canaprako* *caprajada*, tala gaūdiate ṣapī aiumotana, they beat

capārāo

the terrace with such force that the sound is heard half a league's distance; misa *canaprate* kā jataō-bēsjana, orp caprakatēpe, in the first beating the floor has not been pressed down firmly, go on beating it; misa *canaprate* caṭu kā tearoa, kanekaneko caprakatēa, a waterpot is not ready after one beating, they beat it over again and again.

capārāo **caprāo** (H. *thaprā* a slap; and *taprī*, clapping of hands; Sad. *thaprāčk*) syn. of *tabri* and *catakan*, constructed like *caṭakan*, but not used in the repr. v. Moreover this word is used only in displeasure or jest.

capāti (H. Sad.) I. sbst, a very thin unleavened kind of pancake. Flour is kneaded into a tough dough with a little water, then rolled out into a very thin roundish sheet and slightly fried in a pan or flat earthen vessel with no more oil or ghee than is absolutely necessary to prevent it from being burnt. The Mundas have not yet taken to this handy Hindu article of food. The nearest approach to it is their *laḍ* H. as. or *holoṇ* Nag., dough of rice or millet flour, made into a cake more than half an inch thick and cooked in oil.

II. trs., to make into pancakes: niminuṇa holonabu *capātiia*, so much flour we will make pancakes of.

III. intrs., to make pancakes: ciminuṇape *capātitada?* How many pancakes have you made? porokko-repe *capātiia* ei? Do you make pancakes on feast days?

capi

capātū-o p. v., of pancakes to be made: moḍ qali *capātiakana*, a basketful of pancakes has been made.

caped var. of *ceted*, used as a nickname in connection with *mū*: *capedmū*, pugnosed fellow.

capi trs., (1) to wipe off smth. wet: hon medḍa *capaime*, wipe the child's tears. (2) to rinse or wash lightly, v. g., a stain, a cloth, pots and pans, grains or vegetables (before cooking them), sand (in search of gold): Burumagorare sidaman samārom *capitanko* talkena, formerly they were washing the sand for gold in the Buruma stream; hajakamea, rembed *capitanlekum* rikantana, be silent, thou keepest repeating the same thing, Itly., thou actest as if rinsing the first stomach of a ruminant animal.

capi-n refl. v., to wipe off from one's own clothes or body, to rinse or wash lightly one's own body, or the clothes on one's body: gaō lolo dāte *capinme*, wash thy wound with warm water.

ca-p-apı repr. v., to wipe or rinse each other: deara gaḍkina *capapikenä*, they washed the wound on each other's back.

cap-i-q p. v., (1) of smth. wet, to be wiped off. (2) to be rinsed or washed lightly: kā sartalakan uḍ sekerage *capioa*, a mushroom which has not yet opened out is soon rinsed clean; ne gaṛare samārom *capiqtana*. (3) of earth, to be washed away by the current: ne loeonarə lobq *capijanā* (or atugirijana), all the fat soil of this rice field has been washed away.

capi-amin

ed away. (1) idmly.: pura garadā alepe omāna, potae *cipioa*, do not give him much fresh water to drink, his bowels will be washed out, i.e., he will have a stool after each drink.

cet-n-apti verb n., the wiping or rinsing, its amount, the object wiped or rinsed: rembed misa *canapite* kā pareo, the first stomach of a ruminant animal cannot be cleansed in one rinsing; *canapiko* capikeda cauliñe miado lupy banoi, they have rinsed the rice so well that not a particle of bran is left in it; aīnā *canapire* miado lupy kā taina, there never remains any bran in the rice I wash.

capi-amin, **capi-amin** trs., (1) to cleanse thoroughly with plenty of water, to wipe thoroughly: ne hon *capiaminatape*. (2) idmly.: to purify, to declare purified from a social defilement: apute bayē kuyiñ dōakāja, honkodoko *capiaminchedhoa*, their father has taken for wife a blacksmith's girl, but they (the panchayat) purified the children, admitted them into the caste.

capiamin-en, *capiamin-en* reflx. v., to wipe or wash oneself thoroughly.

capiamin-g, *capiamin-g* p. v., (1) to be wiped or rinsed thoroughly. (2) to be purified from social defilement: hagarapakiako urunakedkiā, kili *capiaminjana*, they have expelled the two who committed lechery within the sept, now the sept is pure again.

capi-cañi sbst., rice which has been rinsed before cooking: dikuko *capi-*

capka

ca-digeko joma, Hindus wash their rice before cooking it.

capi aō (Sal *capiāch*) trs., to pour water on smth. in a recipient so as to cover it entirely: utu *capi-lōkedi*, she has made a watery stew in which the solid particles are swimming; ne cajura bibare dā *capi-lōtum*, pour water on the paddy in this vessel, so as to steep it.

cipi'aō-g p. v. -babu culture *cipi'aōtukina*, the paddy in the pitcher is steeped in water; utu *capi-lōtum*, the stew has been made watery with solid particles swimming in it, ilire dā *capi-lōtukina*, water has been poured so as to cover the fermented mass of rice beer (before it is squeezed out).

capka (Sal) I. sbst., ulcerous stomatitis, a pretty common disease of the tongue extending sometimes to the lips. It consists in small, whitish, ulcer-like pustules covering the whole tongue and preventing people from taking any solid food. It is painful and sometimes takes a long time to cure. *capka* nainakāja, he has ulcerous stomatitis.

II. adj., affected with ulcerous stomatitis: *capka* horoko le mandi omakope, to those who have got stomatitis give rice cooked into a paste.

III. intrs., to be suffering from this disease. The active form is used only in the prst. ts.: mandi kae jomdaiae *capkatana*, he cannot eat cooked rice, he has stomatitis. In the other tenses the passive forms are used; mermere *capkatana*,

he had severe stomatitis.

cā-pa-apka verb n., used of the attack or the severity of the stomatitis. *cā-pa-apkāte* cāpkājana, gāradā nūjareo le hasukā, he got such stomatitis that his tongue ached even when he drank fresh water; misa *cā-pa-apkāte* bulāna, etā somter cāpkātāna, the first attack of stomatitis was cured, he has a relapse.

cāpkōngōso (Sad.) sbst., a hairpin with an ornamental head. It is in brass when made by the Malars, in iron when made by the Baraes.

cāplimāl, cāplimān (Cfr. *cāpāo*) trs., to invade a country, to cover the whole country, used of men only. *gōtā disumiko cāplimānkheda*, *cāplimān-kā*, *cāplimān-en* trs. v., to settle all over the country : *gōtā disumiko cāplimānkhājanā*.

cāplimān-g, cāplimān-g p. v., to be all over the country. Jikilata pirire māpā bobalena imtae dikujati Coṭa-Nagpurieko goceabajana, nādō etā somteko *cāplimānkhājanā*, the Hindus in Chota Nagpur were exterminated in the Jikilata battle (in Mundari songs all battles take place on the Jikilata high ground), now they cover once more the whole country.

cāpoī var. of *cāpi*.

cāponḍā adj., with *landī, duri, bulu*, a bottom with broad buttocks. Also used as adj. noun and nickname.

cāponḍā-g p. v., to get broad buttocks : bulukiae (*duriī, landii*) *cāponḍāgiriakāna*. *cāponḍāge, cāponḍāge* adv., with

leīg, to look broad-bottomed.

caprās (H. Sad.) sbst., a badge, generally a large oval brass shield bearing the name of the office or employer of a peon. This is fastened on a band of generally red cloth worn over one shoulder and closed under the opposite arm, so that the shield rests on one side of the chest.

***caprasi** I sbst., a servant wearing a clasp or buckle (*cāprās*). Court peons always wear such badges. Hence their name of *chaprasis*, a word which in the Mundas' mind is equivalent to something like *one of the modern village plagues*. For if there be no missionary or conscientious mission servant in the village, the chaprasi never leaves it without extorting some money and a good feed. He must be given the finer kinds of pulses, pearl-rice, milk, clarified butter and spicess, all delicacies not to be found in the average Mundari village, above all he must have cash, the more the better. If the family to which he serves a summons has none of these things its heel must, by means of a loan, find them as speedily as possible. In return for his trouble he is then presented with a summons which, if he could read, he would not understand, because it is couched in Hindi. The few cases of resistance to exactions and non-attendance at the court generally meant much trouble. An *ex parte* decree against the absentee Mundari defendant

ant was followed by the attachment of his crop, and the sale of his cattle for arrears of rent (of rent often not due at all, or paid twice over already) and all this under the orders of the same chaprasi who had brought the summons or a confrere of his accompanied this time by the *daroga* (subinspector of police) and his *sipais* (policemen), whose irresistible and unlimited power are proverbial all over India. The rural police and the chaprasis are as a rule good friends, and therefore irresistible. No wonder then that the appearance of the man with his high turban, his glittering plate and his solid bamboo club, especially in the good old times and in out-of-the-way places, used to upset and terrify the village community. Whom will he pounce upon this time, with his summons, this dreadful man, who enters the village, without taking the slightest notice of its chief? He rudely asks the first person he meets the whereabouts of the man against whom there is a case for arrears of rent or for an ejection from land coveted by the zamindar. He then struts off to order his victim about personally, against all customs, rules and laws of a millennial tradition! Well might the Mundas say as they did, *etg otedisum hijutana*, another world is coming on us! The chaprasi was the first and ominous forerunner of developments which however well intentioned, brought little good to the Munda race. He was soon

followed by the money-lender's chaprasi. One walked in the wake of the other. The constant lawsuits forced the Mundas to borrow money under conditions which to the European mind are simply appalling because absolutely ruinous. The money-lender's chaprasi had until pretty recently, the habit of settling down as a sort of guest in the debtor's house, he exacted his food and a daily wage (*peadakireta*) varying from 4 annas to one rupee or more, until the debtor had borrowed from anywhere he might, the interest or capital claimed. But the worst type of chaprasis the Mundas were ever plagued with, were those of the so-called coolie-catchers or 'man-sellers' as the Mundas called them. In addition to these, private individuals sometimes dressed themselves up as chaprasis and made collecting tours for their personal need and greed.

All these chaprasis gave themselves out as real Government officials and as a rule their misdeeds were by the hopelessly gullible Mundas laid at the door of Government. During a famine all the pagans within a radius of over 10 miles around my mission station refused the easy loans offered by Government, because (they said) after the famine the chaprasis would come and carry them off to the Assam tea plantations. It was only after I took over the money and gave it out in my own name, assuring them that it was to be repaid to me and not to any Government

servant, that they consented to accept the help they were so sorely in need of. It is difficult, perhaps impossible, for anyone not personally acquainted with Indian circumstances, to understand that even the best intentioned and most humane officers are simply powerless against such abuses in the ordinary course of things. I hope to make this statement good in other articles. The purpose for which I give here these particulars about the doings of the chaprasis, is to bear out the following apposition of mine. Up to recent times the Munda's house and the Lhunkatti village have continued sanctuaries into which no stranger dared to stray, except under the guidance of the village chief and just as far as he allowed. Now that these sanctuaries have been desecrated by uncontrolled foreign intrusion, and the zamindar may even go the length of importing non-Munda families onto lands of which, by law, he has dispossessed the owners, there is little hope of the Mundas long continuing to exist as a separate race or at least as a coherent community.

Alas ! Mundari polity has remained too simple and confident, too interlocked also with its own ancestral family and village organization (as described under *ayandi*, *bababa*, *candla*), to survive the sudden inroads of the rougher, grasping, and although externally more brilliant, in several essentials less truly civilized Hindu world.

II., trs., to engage sub. as a chaprasi,

to charge a servant with chaprasi work: *caprasiktho*.

chaprasirily. v., to engage oneself for chaprasi work, to undertake chaprasi work: *chaprasirili*.

chaprasiq p. v., to get engaged or employed for chaprasi work: hon't kora *chaprasikha*.

III. Occurs in the compound *caprasi-* *caprasi*, syn. of *capra* *fire-guard*, (the latter being a corruption of the English) sbst., fire-guard in the re-erected forest

***Capra-i**, Singbonga *caprasi* (L.), a spirit who carries the souls of the deceased to Singbonga for judgment. This seems to be a recent addition to the beliefs of the Mundas, borrowed from the Hindus who ascribe this function to *Tar*, their Pluto.

caprasi-kami (b. t., chaprasi work: *caprasikam*) misalekam kannakida ei kā? Hast thou ever worked as a chaprasi?

capri (Sad. Or.) L. sbst., a bare shelter against rain and sun, a small roof on four poles, used mostly by merchants on the market ground. In connection with *gari* it means the cover of a cart: *gari capri* bangā enamentele lunjuna, there is no cover over the cart that is why we got wet.

II. adj., with *ora*, a small roof on four poles, a merchant's shelter.

III. trs., to erect a merchant's shelter: cimintako *caprichala*? How many shelters have they erected?

capriq p. v., of such a shelter, to be erected: nec piñe upunia *caprichala*, there are four merchant's shelters

in this market.

capra var. of *capira*.

capraō var. of *capiraō*.

capu trs., (1) to touch for the purpose of finding how smth. feels, how it affects the sense of touch ; to feel, in entrd. to *jutu* which simply denotes touch or contact. Hence to feel the pulse to find whether smb. has fever : gomkeq song alope *capra*, gordal t̄i, do not pass your hands over the gentleman's coat, you, with your dirty hands ; bōreñ *capra*, I passed my hand over his head in order to feel it. (2) to put one's hand and press it on a painful part. (3) idmly, with *mori* as d. o., to find out by observation smth.'s character and ways of acting : gomketare autigq̄ dasinterenq̄, m̄ ron kain, *capukeda*, I have not yet engag-ed myself definitively as his servant, I have not yet studied his character (4) syn. of *tunum*, to catch fish (prawn only) by feeling for them in the water with one's hands ; hai-koe *caprana*.

capu-n refl. v., (1) to examine the feel of one's own body. (2) to put the hand and press it on a painful part of one's own body.

cap-apu repr. v., to feel and examine with the hand each other's body. **capu-q** p. v., to be felt or pressed by the hand : nari *capuua* ter mente rua menq̄ ei banca, the pulse is felt in order to see whether there is fever, or not.

ca-n-apu vb. n., the act, the way the amount of feeling with the hand or of pressing the hand on a painful

part : misa *canapute* duku kae mun-dikeda, at one feeling he could not make out the sickness ; bañda *canapute* hasutaiq̄ rabaljana, under the pressing touch of the doctor's hand my pain diminished ; *canapuko* capukja miñ hojo hukatq̄ miñ horo, iminreñ duku kako picudajana, they felt him over the one after the other, nevertheless they could not find out the nature of the sickness.

capucapta, *capucipute*, *capubarate*, adv., by feeling here and there, by feeling again and again, by groping after smth., by groping one's way : ankan nubare *capubarate* kāredo kā senoa, in such a darkness it is im-possible to move except by feeling one's way : *capucapteq̄* senbara-tanain jalakana, I have to feel my way, I am blind ; *capucipalteq̄* nañtada, I found it by groping about for it in the dark ; laj *capucipuako* landatana, they hold their sides with laughter.

capua Nag. **capad** Has (Sad., Or. *capua*) sb.t., bellows. The bellows used by the *barae*, i.e., the aborigi-nal blacksmith, are altogether diffe-rent from the triangular single-nozzled hand-bellows used by the Hindu blacksmith called *lohar*. They are as ingenious in their details as tho weapons and traps of the Mundas generally are and have the great ad-vantage of giving a brisk uninterrupted blast which smelts iron ore in a comparatively short time. The simple furnace is called *kuti* (see fig. 1 of Pl. XXVI). Fig. 2 shows the bellows ready for work in the vil-

age smithy, while figure 3 exhibits one of the pair of bellows on a scale allowing of easy view of details. The detailed parts are :—

(1) A very solid wooden bowl, broader at the top, where it measures $12\frac{1}{2}$ ". (See Pl. XXXVIII, 1, 2, 3). Its height is $5\frac{1}{2}$ "; the sides or walls are 1" thick except where the blowpipe is inserted. Here a portion of the wall juts inwards about $3\frac{1}{2}$ " at the top thinning down to 1". It is $2\frac{1}{2}$ " broad and 4" high so that it leaves $1\frac{1}{2}$ " near the rim only 1" thick. (See Pl. XXXVIII, fig. 2, the section of the bowl and fig. 3, its inside view). This considerably strengthens the wall on this side and allows a long bamboo blowpipe being adapted to it without danger of breaking the bowl. This thickness of the wall is the more necessary as the blowpipe, 32" long, must slant downwards from a height of 3" to the nozzle tube which is level with the ground. A wall only 1" thick could never bear the strain.

(2) The two bamboo blowpipes from the bellows to the earthen nozzle in actual contract with the fireplace, are each about $1\frac{3}{4}$ " thick, and 32" long. The extremities inserted into the nozzle are always knots in the bamboo. This serves a double purpose: it gives additional strength and allows of a bore much smaller than the natural bamboo cavity. The blast forced through this tiny aperture is thus considerably increased. To keep the blowpipes steady whilst the bellows

are working, a stone must be placed on them.

(3) The most essential part of the apparatus is the raw goat skin covering for the wooden bowl. The manner in which it is fastened is highly ingenious. It is tied firmly round the outer rim, and yet given free play for an up and down movement. In the centre of this covering there is a round aperture just over one inch in diameter serving as a valve. Through this passes a chain hooked to a flat piece of wood shaped as shown on Pl. XXVI, B. This piece is destined to raise the skin again after it has driven the air into the pipe. To the other extremity of the chain a rope is fixed, the chain and rope together measuring 27". The free end of this rope joins a slanting bamboo firmly embedded in the ground so as to have, over the centre of the bowl, a height of 27 plus $5\frac{1}{2}$, i.e., $32\frac{1}{2}$ " above ground. The bamboo measures 5' 8" from the issuing point to the rope. Thus the piece B always presses against the inner side of the skin cover. Hence, as soon as the operator's heel, closing the valve and treading the skin, has emptied the bellows, the bamboo springs up again lifting the skin cover. The withdrawal of the heel naturally causes an instant influx of fresh air. Another difficulty had to be overcome by the inventor, viz., since the heel of the operator must hermetically close the valve, it

was necessary that the chain should not impede the heel and moreover that there should be no loss of air between the heel and the chain. The latter effect is obtained by the constant pressure of the piece B against the air hole. The removal of the chain to the rim of the aperture is effected by a means as ingenious as it is simple; the bamboo springs instead of being parallel to each other, slightly diverge. Hence the ends to which the ropes are attached are not exactly above the two apertures, but far enough on their right and left to keep the chains and stridulators tight against the opening unoccupied by the operator's heel. A little water is kept at the bottom of the bowl to keep the covering goat skin moist and supple.

(1) The muri or earthen nozzle (fig. A, Pl. XXVI) is made of kneaded earth and lime, dried in the sun. It is 6' long. At its outer end, where the blowpipes join it, it is 6" broad and 2 1/2" high. It bore at this outer end is 2" in diameter, the end near the furnace being only 1".

This piece is let into the ground in such a way that its larger opening is flush with it. It then slopes down gently so that its other end reaches well below the fire. Since the smithy is always cut in the open, exposed to all winds, it would not do to have a charcoal fire above ground.

The bellows are actuated by the

a torrent of rising and depressing of the bell. The blower stands facing the fire and works with a wobbling motion.

To the question 'Who was the inventor of this ingenious apparatus?' no satisfactory answer can at present be given. That the Mundas now occupy a country, in which a race, further advanced in material civilization was once living and ruling, seems well proved by the excavations recently made by Mr. Sarat Chandra Roy, the author of *The Mundas and their ancestors*. Whether that race was of Aryian, Kolarian or Dravidian origin is not yet definitely settled. But a close examination of the human remains found, and maybe still to be found, will no doubt decide the point. The Munda of any rate identify that race with the Asuras figuring in the legend on which their present system of public worship rests. The Asuras were famous iron smelters. The legend countenances the supposition, that the Mundas were living side by side with them. It is therefore not unreasonable to suppose that it is from these people that the present aboriginal blacksmiths, or *bayaib*, inherited their present notions of their art.

Note the idiom *capuare de*, to mount on the blacksmith's bellows, used of Munda women when they marry a blacksmith, because the wife of a blacksmith has to blow the bellows for him: *capuare de-jana*, she has married a blacksmith.

capua-dāñ syn. of *laričidāñ*, sb.t., the two bamboos serving as springs to raise the bellow skins after they have been trodden down, as described under *capur*.

capu-haga (r.) and intrs., to feel and pass one's hand here and there over smth.; to grope about; to fumble after smth.; to feel one's way in the dark.

Note the idioms: (1) kipukko aetidāñ [ak] kireñō *capu-haga* or *capuhagāñ*, ah! I arrived unexpectedly, I try to think out a way of getting wherewith to fed them. (2) ujlo *capuhagāñ* kapi kā calabā, if one touches his bullock with the hand only, not with the goad, the work will not progress. (3) hitakole jomabatola, he said tebakamile *capuhagāñ*, there we are! Sowing time has come and we have eaten all the paddy which should have been kept for seeds. (4) siyri mielgea, nimimble *capuhagāñ*, nowadays we are in great difficulty, having only one plough-bullock.

capuhagāñ adv. See *capuhagāñ* under *capu*.

capu-haři Isbst., the failure to get or keep proper hold of . *capuhagāñ* mūjana, he fell down by missing his catch.

II. tes; (1) to miss one's catch: darare dñgñce *capuhagāñkeda* (or kotoe *capuhagāñkeda*) enkategeo mūjana, climbing a tree he missed his catch on a branch and so fell down. (2) fig., to try one's best but fail

to save a patient: midge hon turkena anadokio *capuhagāñgīt*, they had only one child, they tried in vain to save it when it was sick.

capuhagāñ tr. v., to miss one's catch and fall.

capuhagāñ p. v., to cap, from an ineffectual catch made while in *capuhagāñ* [i.e., a catch, so the] that it could not be encircled with the fingers, escaped from an ineffectual grasp.

capud Nag, syn. of *capu*, Isbst., chaff of rice grains or *capuhagāñ* commensurate.

Usually, poorly-preserved rice, being half-parched, etc., much of the paddy in this field is aptly-preserved, *capuhagāñ*; v., to become empty-grained, broken *capuhagāñ*.

III. This word occurs in songs in the cpd. *capuhagāñ*, instead of *capu* or *capuhagāñ* alone.

peteñ, cf. *babdeka* gambugo, atar-barie.

God will winnow us like chaff, i.e., separate the good men from the bad.

capud Nag, syn. of *hege*. Has, sbst., a slender green grasshopper, 1½" long, causing damage to the leaves of the paddy to a larger extent than the other ordinary grasshoppers. It occurs in songs in the collective noun *cuwipul*, the paddy pests.

Dñtare hñta bang, hñta namñtare dñ bang.

Heitare *cuwipul* jomecalabako.

Ne disum apasul munđi bang.

When there is rain we have no seeds, when we have seeds there is no rain.

capu-daben

When after all we have sown our paddy, the green grasshopper eats the leaves and the green bug empties the grains. It does not appear as if we could live and get our food on this earth.

Caða-capud occurs also disjunctively in sacrificial formulas : *caðaeðga*, *capudeðga* cep-ðkeda, the mother rice-bug and the green grasshopper with its progeny have caused the production of empty grains, have destroyed our crops.

capu-daben refl. v., to put quickly the hand and press it over a hurt on one's own body : podatee tqjanæ *capudabenjasa*, he was hit by the hockey ball and quickly pressed his hand on the hurt.

capu-gariri trs., to let slip from the hand.

capugariri-ø p. v., to slip from someone's hand.

capu-nam trs., (1) to find smth by groping for it in the dark : nubare duar *capunamkdatee* upajana, groping in the dark for the door, he went out. (2) to get smth. unexpectedly : midgetile siquij taikena, sonjokôte miad bandar urje *capunam-øra*.

capunam-ø p. v., to be found by groping in the dark.

caputa (This word, like the thing it describes, must be of foreign origin : a Munda suggested that it may be akin to the Sad. *caput*, hidden, unobserved) adj., qualifying *hatu*, in entrd. to *rajarol hatu*. *It is impossible to ascertain at what time, in what manner and for what

capu-tumbid

reasons the Mundas recognized one of their own as rajah over their race. It would appear however that they agreed to contribute to his support of their own free will. These contributions, which were chiefly in kind, changed gradually to contributions in cash, which was collected by the village chiefs, who gave it to the *mankis* for transmission to the rajah. To compensate the *mankis* for this and other services, more or less one half of the amount collected in all the villages of a *pati* or *pura*, was given to the *manki*, and so the villages of a *pati* came to be divided into two classes, viz., those who contributed the amount destined for the rajah and those who contributed the part destined for the *manki*. The first were called *rajarol hatu*, the second were called *caputa hatu*. *Caputa* is also used as adj. noun : tidoia porkeda mendo *caputara* mäl añaia namea, I have paid the whole rent to the rajah, but I have not yet gathered the rent of those villages which go to my share.

capu-tumbid syn. of *asultumbid*, I. slst, the upkeep of one's parents until their death : ne loõando haramburiakina *caputumbidratee* nama-kada, I have got this rice field because I maintained my parents till their death.

II. trs., to maintain one's parents till their death : apia bageako taikena, haramburiakiado huri-uterni *caputumbidkedhiøa*, they were three brothers, it is the youngest who maintained the old couple

until they died.

caputumbid-q p. v., of an old couple, to be maintained till death by one of their children.

capu-tunum syn. of *jahajapid*, *nudumndum*, *tunumtunum*, I. adj., with *nida*, *nubg*, palpable ob curity, utter darkness. Also used as adj., noun: nekan *caputunumre* begar lalintine alope seng, do not go away without a lantern when the night is so dark.

II. trs., to cause utter darkness when people are abroad: birhorare rimbil *caputunumked ea*, when we passed through the forest the clouds caused us to walk in utter darkness.

III. intrs. imprsl., (1) in the df. prst., of the night, to be pitch dark: tisina purage *caputunumtana*, to-night it is pitch dark. (2) with inserted prnl. sbj., to be affected by utter darkness: horare *caputunumkedea*.

caputunum-ea reflx. v., to walk wilfully in utter darkness: lalint menbre okee motantee *caputunum-ea*?

caputunum-q p.v., to be surrounded by utter darkness: sandihulanq birhorarele aiubjana, puragele *caputunumjana*, on the day of the new moon we were overtaken by the night whilst passing through the forest, we were surrounded by utter darkness.

IV. adv., with or without the afxs. *ange*, *ge*, *zge*, *tan*, *tange*, modifying *sen*, *hiju*, *rika*, *rikan*, *rikat*, *aṭkar*: *caputai* horo kao lelqlekae

nubala, *caputunomtangele* hijulena, it was so dark that one could touch a man without seeing him, we came in utter darkness.

capu-urum trs., to recognize by touch, i.e., by the sensation of touch which smth causes: en lija mindi-ülte baikanamenten *capuurumkeda*, I found by the touch that that cloth is made of wool.

capuuruq-q p. v., to be recognized or recognizable by touch: lumamlija *capuuruqlabot*, silk is at once recognizable by touch.

capuuruq-qleka adj., recognizable by touch: enido *capuuruq-qleka*, that thing is recognizable by touch. *capuuruq-qleka* prnl. noun, smth. recognizable by touch.

cara (H. *carū*, fodder; Sad.; Or.) I. nblst., (1) any food of animals: ne simko *cara* omakope, (2) unprepared food of men: *cara* daratjana, kirintipan, he has gone to try and get eatables, to buy eatables; *cara* banoakana, we have nothing to eat, no paddy, no uncooked rice. (3) bait used to attract birds, fish or any game to hooks or traps: *carako* urtana hubiṛasi mente, he digs out worms to bait his fish-hooks with. (4) occurs in the exp. *honcara*, sweetmeats, etc., for children.

II. trs., to lure fish or game with a bait: lendadte haikole *caraked-ko*, we baited fish with earth-worms; tuiu simtele *caralja*. (2) to use as a bait: haibaṛasire lendadte haikole *carako*, we put earth-worms as bait on our fish-hooks.

carad, carad-

carad-pv. (1) to be heated and baited with burning sticks: *bendiko carad*, (2) to be baited with a bait: manna patrate *carad*, a goat is baited, attracted to aadvinee, by means of some green leaves; *onoleako bonket ko etarai*, human sacrificers are baited with a child.

carad carad, caradta, carat-carat (Or. *caracarad*, to be boiled in a minimum quantity of water) syn. of *caratear*; *carat* Naer. I. adj., with *je*, the scorching heat of the sunshine during the rainy season, in entr. to *kitei je*, the scorching heat of the sunshine at the end of the hot weather: *caratear* *je* *jigilinre hobioa*.

II. tis., of the sun/hine, to search: *je* *caratwagiddeka* ad gangaisikam sigisigiddeka, the sunshine has searched us and is the cause of the itching produced by the Indian millet leaves (when we touched them in passing).

III. intrs. inprsl., with inerited prsl. prn., to feel scorched by the rays of the sun in damp weather: *caratratjana*.

corodcarad-en, etc., iflx. v., to expose oneself to the scorching sunshine in damp weather: *jetereko caratcaratenana*.

caradcarad-g, etc., p.v., to be scorched by the sunshine in damp weather: *jetetele caradcaradjan*.

caradcarad, *caratcarat*, with or without the affx. *ange*, *ge*, *eye*, *tan*, *tage*, also *caradleka*, *caratlek*; and *caradta*, with or without the affx. *ange*, *ge*, *eye*, *laka*, alv,

caradta-lagel

and *caradta* *ange*, *ge*, *eye*, *tan*, *tage*, *lagel*, *je* *gimra jetere* *ta* *lagel*, in the rainy season sunshine feels scorching hot.

caradta, *caradta-en*, *caratcarat*, alv., just scorching by a moment's touch: *etake iladlia*, he just touched and scorched him; future *caratkene iladlia*, she was just touched and scorched by the (hot) waterpot.

carad-corad, carad-corod, corad-corad I. adj., (1) of ways, difficult, full of ups and downs, narrow passages and other obstacles: *en hora caradcoradjan*, that is a difficult path; *caradcorad horateko sengjana*, they took a difficult path. Also used as adj. noun: *caradcorad-re sagari kā haroa*, one cannot drive a solid-wheel cart on a way which goes up and down and has narrow passages and other obstacles. (2) of a country with difficult paths: *bitdisum caradcoradget*, in a jungly country the paths are difficult.

II. adv., with the affx. *ye* or *tan*, *tage*, modifying *horag*: no simure *caradcoradjan hotakana*, within these boundaries the paths are very difficult.

caradleka, caradta-leka, caratlek adv. See under *caradcarad*.

caradlekhan, caradta-lekan, caratlekhan adj., syn. of *caradcarad*.

caradta var. of *caradcarad*.

caradta-bagel, caradta-bagel, caradta-bagel, caradta-bagel trs. to give one tingling slap: *caradtabageljiae*. *caradtabagel-g* etc., p. v., (1) to receive one resounding slap. (2) of

the pod of the *latng* climber, to burst with a sound like *caradłta*.

caradłtaken, **caradłtaken**, **caradłtaken** **caradłtaken** adv., modifying *lalp* and *catorg* in the same meanings as *caradłtabagel*: *caradłtaken* tabılıç; *lam* *caradłtaken* *catalen*.

carag-coreg, **coroç-coreg** frequentative of *corec*, I. trs., to pour out repeatedly a very small quantity of liquid: *utu* *langlekam* *caracorej-jaʃca*, thou art giving us each a very little stew as if the stew were wanting; *kerako* *cotoçtotan* *kako* *dukimko* *caracorec*, buffaloes do not make water in one jet but by small successive quantities.

II. adv., with or without the afix, *ge*, *tan*, or *taʃge*, modifying *di*, *hatuq*, *duki*, etc.

caratenguni occurs in the Asur legend: the flying birds.

carara var. of *carara*.

carat-carat var. of *caratcarat*.

caratleka adv. See under *caradłcaradł*.

caratlekan adj., syn. of *caradevaradł*.

cár-bagel trs., (1) syn. of *carken* *oŋ*, *carken* *catorg*, etc., to tear, split, etc., with a short rending sound: *lijge* *carbagelkeda*. (2) syn. of *carken* *kuyil*, of a fish, to jump once on the surface of the water: *ačra* *cárbagelkeda*.

cárbagel-ə refl. v., of a fish, to jump once on the surface: *ačra* *cárbagelenjtna*.

cárbagel-ə p. v., to be torn with a short rending sound

cár-bär, **cár-pär**, **cōro-bōrō** contrary of *lesəməriəd*, I. abs. n.,

affability: en orare *cárbič* mena, there reigns affability in that house.

II. adj., affable, of pleasant speech: *cárbič* horokoča kupulu kññy besca, it is a pleasure to visit affable people; ne hopy kae *cárbičta*, this man is not affable; ne hopy *cárbič* kaji kae ituana, this man cannot speak affably. Also used as adj. noun, of men: *cárbičləz* orare kupulu besca

III. trs. to speak affably to smb.: *kupulole senkeni kubé* *cárbičkeʃca*, we went on a visit, our host treated us very affably.

cárbič-ə v., to show oneself affable: *kupulko hijure* en hopy *cíulao* kae *cárbičren*, that man never receives his guests affably.

cárbič-ə p. v. used only in the pf. past ts., of the habit acquired: *cárbičjanə*, he is an affable man.

cárbičtan adv., affably: *kupulko hijure* en hopy *cíulao* *cárbičtan* kae jagara.

carbagç carburu (Sad. *carburack*; II. *buryanū*, to cause to sink) I. subst., imitative of the sound of things falling successively or repeatedly in the water and sinking down: *carbagçgeriburnitq* animal.

II. adj., with *sayı*, same meaning.

III. trs., to cause the production of that sound: *diriko* *carbagçcarburuʃjada*, they throw repeatedly stones in the water; *dako* *carbagçcarburuʃjada*, they cause the water to produce such a sound.

carbagçcarburu-n refl. v., to jump successively in the water and sink down: *Larunlako* *carbagçcarburu-n*.

tana, the bull-frogs are jumping successively and plunging into the water.

carbargeurburytan adv., with that sound : haītukul̄ko kumuni tupuakans̄ *carbageurburytan* sobođia, those who catch fish by chasing them into a trap go on plumping down their two sticks in the water while they advance to the place where the trap has been submerged ; barundako dḡre *carbageurburytan* kuñilea. When the sound is produced only once, the adv. *curburyken* is used : miad diri *curburyken* heurata.

carca (II. talking over past events)
I. sbst., talk about smth.: bar cāndymente cuñii naml̄a, bar cāndu paromjanre senruařa *carca* inře banqjana, he got two months' leave ; even now that the two months are over he does not speak of going back.

II. trs., to talk about smth. : kajilanasurte nādo enkančko kae *carcalana*, on account of his having been calmed down by what was told him, he does no more now speak about such things ; senruařa kae *carcalana*.

III. The epd. *ukutacarca*, backbiting, is used in current conversation. In songs *carca* is used as parallel of *ukuta*.

Hesel ćiulčiule ci baři kōmkome,

Alaňa gatinaeko ūkutana.

Hesel ćiulčiule ci baři kōmkome,

Alaňa gatinaeko *carcalan*.

If we speak together, O, my friend, they say behind our back that we

are restless like the hesel tree; if we keep silent they say that we mope like the banyan tree.

cār-cār (II. *cirna*; Or. *carrnā*, to tear, to rend). I. sbst., imitative of a long-drawn rending sound : *cārcār* aiumjana.

II. adj., with *sīri*, same meaning.

III. trs., to do smth. with a long-drawn rending sound: kagaje *cārcār-keda*, he tore the paper with a long-drawn rending sound : maddāne *cārcār-jada*, he splits the bamboo pole with a long-drawn rending sound : seta *cārcār-jada*, the dog makes water with a sound like *cārcār*.

cārcār-q p. v., to sound like *cārcār* : orgare kagaj *cārcār-oa*.

cārcārtan, *cirleku* adv., with a long-drawn rending sound : kagi orgare *cārcārtan* saria.

cārkēn adv., with a short rending sound.

carcar, carcarāč (Sad. *carcaraek*; II. *carcarnā* to crackle) I. intrs. imprsl., to feel a biting sensation : gaore bulua ćolena, *carcaraōjana*, some salt got into my wound, it bites.

II. trs. caus., to cause a biting sensation in someone : buluante gaoko *carcaraōkja* (or *carcaraōkvela*) *carcaraō-q* p. v., to be so treated that one feels a biting sensation : buluante gaš *carcaraōjana*, gaš *carcaraōjana*.

carcar-*toko* Nag. syn. of *toko* Nag. *benqūra* IIas. sbst., (1) Solanum Melongena, Linn.; Solanaceac, the variety of Egg-plant without prickles. (2) syn. of *janum-*

toko, Solanum Melongena, var. esculenta, the variety of Egg-plant with prickles and long fruit.

cār-cēr constructed like *cārečir*, but used (only of cloth) of several rending sounds unequally strong.

cārcolon var. of *cātcalan*.

carcor, **carcur** (Sad. *carcor*; II. *sarsarānā*, to make a hissing sound, to fizz).

I. sbst., the sounds made by (?) fishes swimming in a remnant of water, or trying to pass over to a higher rice field, along the outlet. (?) firewood split with rending sounds.
II. adj., with *sari*, same meaning : *carcur sari aiumotana*.

III. trs., to split several pieces of firewood with a rending sound : ne sān kam *carcordayiredo* cikan paragem paygtana? What kind of wood-cleaver art thou if thou art not able to split these pieces with a rending sound?

carcor-en, **carcur-en** rflx. v., of fishes, to make the sounds described : dā anjełtanre haiko dobareko *careurena*. N. B. Biđdirikatidiri-inuñare misamisa nekageko duranæa : dirikatkom rārū, loselhai *cārcor*, during the game called biddirikati-diri they sometimes sing : the crab of the stones has many legs, the fish of the mud makes *carcur* sounds.

carcor-q, **carcur-q** p. v., of firewood to be cleaved with rending sounds : camgiriakanq maraq hakete paralere rokage *carcoroa*, if one cleaves very dry firewood with a large axe, the pieces split at once with a rending

sound.

carcortan, **carcurtan** adv., with the sounds described : bandapāipře haiko *carcortanko* rakalptana, the fishes swim up with *carcor* sounds along the outlet of the bund ; sān *carcortane* pargjada.

carcur 1^o var. of *carcor*. 2^o I. sbst., the sound of repeated branding with a red-hot iron.

II. adj., with *sari*, the same sound. III. trs., to brand repeatedly with a red-hot iron : bayač lolo mered sabakade taikenä, acakate läjree otglena, injui *carcuharakeldeea*, the blacksmith was holding a piece of red-hot iron in his tongs, all at once a spark fell on his stomach ; (in the disorder of his movements) he pierced this and that one among us with the red-hot iron.

carcur-q p. v., to be pierced with a red-hot iron.

carcurtan adv., modifying *soč*, to pierce with a red-hot iron : honko mjad tuiuko balelia ad *carcurtanko* sočlia, the boys ensnared a jackal and pierced it repeatedly with a red-hot iron.

cār-daru Nag. syn. of *tarobilaru* Has. (II. *piyāl*, *piyār*) sbst., Buchanania latifolia, Roxb.; Anacardiaceæ,—a tree with broad alternate leaves, tomentose on both surfaces, and small flowers in stout, terminal, pubescent panicles. The fruit is eaten.

cardeōšl, **cardeōšli** (II. *cār* plus *divečl*; Sad. Or.) I. sbst., a mud or stone wall raised around a garden or a field.

carema

II, trs., to surround with such a wall: ne bakiyibū *ca dōrōri*, *cardōri*.

cardōdōri-g, *cardōri-g* p.v., to get surrounded by such a wall.

III. As prd. it often takes the advl affx. *tār* (which is redundant).

***carguria**, *carguria-jalom* (from II. *cār gor*, four feet; Sad. Or.) I. sbst., (1) syn. of *ojilox*, a drag-net (Pl. XII, fig. 4). The two bamboo poles are 8' long, the net itself is 8' long and 8' broad. Two men wade through the water holding each one of the poles and inclining them so that the whole net is under water with a slant which faces the direction in which they advance. The lower side sweeps the bottom. It is not used in deep water. (2) syn. of *riogjilox*, a dip-net. The net itself is the same as above, but its four corners are attached to the ends of two arched poles which cross each other at right angles. It is used in deep water, being lowered and raised again and again on the same spot by means of a pulley or simply by means of a revolving pole.

II. trs., (1) to make into a square drag-or dip-net: ne sutam tarain, bāarjalomea, tarain *carguria-iia*. (2) to catch in a square net: haikope orlekkoa cipe *cirgurialedkoo*?

cari (Or. *cari*, bamboo pin) I. sbst., (1) small, thin bamboo pins about an inch or so in length, used for pinning fresh leaves together into drinking cups or eating dishes (Pl. XXIII). (2) *atacari*, thin

cari

sticks of split bamboo, 1½' long, used with birdlime for catching birds, also used to make brooms.

(3) *sīt̄, n̄t̄*, a kind of thick fibre or nerve which runs between the bark and the thin epiderm on the branches of *Nyctinthes Arbor-tristis*. It is much stronger than split bamboo sticks and is used to put birdlime on. (4) *jīgu'neq*, split bamboo sticks, much thicker and one yard long, on which small pieces of meat are spitted and put to dry: mod *cari* jilui gututadu rogo mente. (5) *kabahuy*, a spit of bamboo only one span long, on which spiced meat is baked over the fire: api *cari* kribābe kirinal, he bought three [spitfuls of spiced, baked meat]. (6) *soswari*, a branch of *ięplarū*, *Woodfordia floribunda*, on which fruits of the *soso* tree, *Semecarpus Anacardium*, are spitted and put to dry: mod *cari* sosoko rogotada.

II. trs., (1) to split into thin bamboo sticks: ne biti *caripe*, split these slices of bamboo into pins; tarabu *atacaria* tarado puru tukubū *cirua*, some of it we will split into birdlime sticks, with the rest we will make leaf cup pins. (2) to spit on a thin bamboo stick: bāe *modcarikedu*, he has strung one chari full of flowers.

cari-g p.v., (1) to be made into charis: mopotoge *carijana*, *cari-rūpaep*, the charis have been made too thick, split them once more (or make new ones). (2) idmly: aleq sangi purage *carijana* (*carijani*

dājana), our sweet potatoes have grown very thin.

caričari adv., very thin, like pins; *caričari* eatakana; also sawga *caričari* dājana.

N. B. *Caričari* as adj. qualifying *kata* and as adv. modifying *kaṭap* is syn. of *mānokata*, *mānokatap*, and means: thin-legged, to have thin legs. It is used in scoldings, especially as a nickname. In songs *caričari* becomes *caričar*:

Titedom nanenān, kaṭatedom
caričar,

Dani ! Korono raja, meatedom
jorejorea.

Wonderful ! King Korono, thou hast thin arms and thin legs, But thou art a chatter-box.

cari-jong sb.t., a broom made of thin sticks of split bamboo.

cari-kongōso sbst., a two-branched hair-pin without head.

cari-mota, **cari-tasad** sb.t., *Pycreus nitens*, Nees; Cyperaceæ, —an annual grass with short, tufted, filiform stems.

* **carka**, **carkha** (H. Sad. *carkha*) I. sbst., (1) a spinning-wheel (PL. XIX). The whole mechanism rests on three solid pieces of wood firmly joined together and called *gindu*, stool or seat. Of these the pieces BB and B'B' run parallel to each other and are joined by another horizontal piece 1' 4" long. BB is 1' 9" long, 6" broad and 4" thick, whereas B'B' is only 9" long and not as broad and thick as BB. It is into BB that the uprights AA of the fly-wheel, and

into B'B' that the supports FF carrying the spindle, are inserted. The uprights AA are 1' 6 $\frac{1}{2}$ " high, 1" broad and about 1 $\frac{1}{2}$ " thick, and the distance between them is 1' 3". They are called *hantu* or *apitrokhantu*, wheel post. The fly-wheel itself is called *apitroh*, wing. Its axle D is known as *puli*. On either end of D, between the uprights AA, there is a wheel of 4 or 8 spokes dovetailed into position. These spokes are broad and thick enough in the middle to allow of a hole for the axle. They taper and end in a knob. These knobs alternate right and left and are joined crosswise with twine so as to form a sort of drum to carry the band E (a mere string, called *wi*) which drives the spindle. The crank, *calōna*, is fixed to the axle D on the right hand. The spindle, *kyud*, (fig. 2), is of iron as well as the disc it carries. This disc destined to guide the yarn as it is spun, is called *eiki*. A small wooden cylinder H, *pohi*, is fixed to the spindle between the supports FF, to keep the driving band in position. The spindle does not turn in the supports FF, but in two rope loops, *latur* (fig. 3). This facilitates the removal of the spindle when the yarn is spun. The loops, not over $\frac{3}{10}$ " thick, are kept well lubricated and pass through two bits of wood fitted on to FF. They are met with also in the spinning-wheel used by the Assam hill tribes.

As the Kolarian tribes have only

cärken

recently taken to clothes, it is not likely that they have spent much thought on the invention of a spinning-wheel. The *cärka* must be of foreign origin, like its name and several of the terms connected with it.

(2) *kūârā cärka*, the drum on a well, which winds up the rope : *kūârā cärka biurjare pagā hundiqtę̄*, the drum on a well is (a roller) which by turning gathers in the rope.

Note the idiom : *apan ipanä cärki sunum lagatiaa*, one has to oil one's own spinning-wheel. This means : when two women quarrel they must be silenced by their respective husbands.

II. trs., to make into a spinning-wheel : *ne darukobu cärkue*.

cärka-ø p. v., to be made into a spinning-wheel.

cärken adv. See *cärbagel*.

cärkencärken frequentative : *aëra carkencarkene kurilla*.

cärkiräs (Sad. *cärkiraïs*) sbst., a late variety of rice sown or planted in low fields.

cärleka adv. See *cärçärkan*.

carman, ciarmāri, maran, carmani sbst., *Gynandropsis pentaphylla*, DC. ; Capparideae,—a glandular, fetid, annual herb with digitate leaves and pale purplish or white flowers.

carmani-ägä, carmāri-ägä (Sad. *kurhuria ság*) sbst., Cleome monophylla, Linn. ; Capparideae,—an annual herb with simple leaves and rosy flowers. It is common on cultivated ground and is used as a

caro

potherb : *carmani yq̄ etq̄ argkolq sunumreko iteoča*, they fry the Cleome leaves in oil with other herbs. *Maran carmantaraq* is Cleome viscosa, Linn.

carmatüa Nag syn. of *rəzmatüa* Has. I. abs. n., hilarity consequent on moderate drink : *carmatiare horoko hoqmora laga ad monra dukuko riřiacea*, when they have drunk to hilarity, people forget the fatigue of their body and the troubles of their mind.

II. adj., rendered jolly by drink : *carmatiia horoko kūb rū-abásatanko atkarea*, people who have drunk to hilarity feel very comfortable in body and mind, feel very happy.

III. trs. caus., to make smb. drink till he feels jolly : *carmatiakjiko carmatüa-n* iflx. v., to drink enough to feel jolly : *cinqtee carmatüanjanä*, ilite ei arkite? Is it by drinking rice-beer or by drinking native liquor that he has put himself in a state of hilarity?

carmatüa-ø p. v., to get jolly with drink.

carmatiage, carmatüagge adv., so as to be or get jolly (with drink) : *carmatiagee bullena*; *carmatiüaggee nükeda*.

caro (A. *harāmī*, bastard) I. abs. n., illegitimate motherhood, the father being either unknown or belonging to the same sept or to another caste. The word does not apply to cases where the father belongs to another sept and is known, because then the child will be legitimated by subsequent marriage :

caroraleko cilankja, they have expelled her from the caste on account of her illegitimate motherhood.

II. adj., (1) with *hon*, a spurious child, a bastard. (2) with names of plants, an aftergrowth of : *caro-ganagai*, an aftergrowth of Indian millet; *caro-pukal*, an aftergrowth of leafbuds on the Ficus infectoria (which buds are much appreciated as potherb).

caro-g p. v., to become pregnant or become the mother of a child which cannot be legitimated: en kurihon *carojana*. (2) to give a second crop: *pukal cariakana*, the Ficus infectoria has got its second budding.

ca-n-aro vib. n., used of the quantity of spurious births or pregnancies: ne hature *cinaroko* *carojana* mid horo jaked kurihon bugin banjka, in this village there has been such a number of illegitimate motherhoods or pregnancies that there is not a single undefiled girl.

carpa, **carpad** Nag. *larpa* Has. I. sbst., the sole of the foot. It is only *carpad*, to the exclusion of *carpa* and *larpa*, which is used in this meaning.

II. adj., with *lad*, *holoq*, a rather thick flat cake. *Carpad* is not used in this meaning.

carpa trs., to make bread into a flat cake: tarabu qumbařa tarabu *carpača*, let us make some of the cakes round and some flat.

carpa, *carpad* trs., to tread on smth. so as to flatten it. As such things are generally soft and sticky, it very often implies a disagreeable

surprise: sukurijia *carpalg*, I trod on pig excrements.

carpa-q p. v., of bread, to be made into a flat cake: *carpiakana* ei qumbakana apeč holon? How is your cake prepared, flat or in balls?

carpi-q, *carpad-q* p. v., to be trodden on: nubare baran kačate i *carpalena*, in the dark excrements were trodden on with both feet.

ca-n-arpa vib. n., used of the cake made, and of its size: *canarpate* *carpakeda* kodkod, miadrege mid horo asadija, she has made such huge flat cakes that a man will have enough of it even before he has eaten the whole of one: nea okoča *canarpa naminang* ibil? Who has made this flat cake which is so thick?

ca-n-arpad vib. n., like *carpad*, is syn. of *canapad*, the sole of the foot.

carpanđu I. sbst., Ruellia suffruticosa, Roxb.; Acanthaceæ,—a perennial herb common in forests and near villages. Its radical leaves form a rosette on the ground and, in the rains, it throws out a stem rising up to 18''. This stem has 4 broad leaves and nice white, purple-tinged or purple flowers about 2'' long. The fleshy tuberous roots, dried and ground, form the chief ingredient of the *iliranu*, a mixture of rice flour and various roots, used as ferment in the brewing of rice-beer. If the root, dried and ground, be taken in the quantity of 2 oz. by a pregnant woman, it is said to cause abortion. The same root dried and ground is also used as a medicine for sore eyes. For this pur-

cārpāt

pose it is macerated in water which is then strained and used as an eye-wash.

II. trs., to grind and mix the root of this plant into the ferment for rice-beer: hūjāgēm cārpātulāda enate rānu kā pokotojāna.

cārpātulā-*u* p. v., of the ferment, to be composed for a certain part of this root: ne rānu purāg cārpātulākāna, there is much Ruellia root in this ferment.

cārpāt var. of cārītī.

cārpāt, cāpatia (Cfr. *cātāpatā* and *cāttāpatā*) I. abs. n., physical and mental activity, quickness and liveliness, alacrity, in contrd. to *cātāpat*, *cātāpatia*, used of physical liveliness only: nīre jetan cāpatia banoa.

II. adj., full of physical and mental activity: cāpatia hōyoko jān kamiko munditabea, keen people learn very quickly any kind of work; cāpatiāge tāmme, alom qumqumaka, be lively, do not remain in the dumps.

III. trs. caus., to excite into ardour: purāg gundu hōyoko kacāya hōyo enā, cāpatiālāyakoa, it is only an excited man who can put life into very dull people.

cāpat-en, *cāpatia-n* refl. v., to make exertions: bačabačalan alomā, *cāpatiāngome*, do not work slowly, be somewhat lively.

cāpat-q, *cāpatia-q*, p. v., to become of a lively character, to acquire liveliness, to be taught liveliness: sidamando gumdugee taikena, iskulenjanātēc *cāpatia-*

cāra

ir, formerly he was dull, he has become lively since he went to school; thanarā nukritēc *cāpatjana*, he learned liveliness by being a servant in the police station.

cāpatiā, *cāpatiāw* adv., with liveliness both of body and mind.

cāra, cārā (H. *chhāt*, small shot: Sal) sb.t., gun-shot. The Munda distinguish three sizes: (1) *pātāwāra*, for shooting doves; (2) *sevācārā*, for shooting herons; (3) *sibāra*, for shooting deer.

cāra, cārā var. of *cāre*, but also used sometimes as afx. to *hōo*.

cār-sūm Nag. syn. of *Loranthaceum* Has. sb.st., the mistletoe of *cārdaru*, *Loranthus longiflorus*, Desr.; Loranthaceae,—a large, bushy branch-parasite, with showy orange flowers; found also on many other kinds of trees.

cāra var. of *cātī*, used only in jest.

cāra var. of *cātī*.

cāra (Or. *cār*, need) syn. of *sduāw*, I. sb.st., desire: okocokōg *cāra* menā hijupe, come you all who have the wish; ilire inīg *cāra* binā, nīre ilirā *cāra* banoa, he does not like rice-beer.

II. intrs., to feel a desire: ne, okocokoe *cārajapēa*, take, whosoever wish, you all who like it.

III. intrs., imprsl., to desire, to like: nekanāko kale *cāra*, apege jomtāpe, we do not like such things, eat them yourselves.

cāra-n refl. v., to desire actually: ilikore kae *cāra*, he never desires rice-beer, he does not like rice-beer.

cāra, *cārātē*, *cārō*, *cārōtē* adv., by

the desire of, with the intention of : Assam senq cāra pīre sandārkoe dārābaratana, wishing to go to Assam, he searches the market for a coolie-recruiter.

cāra-bīr, cāra-bīrī (Or. cār-bīrī, in time of need) sbst., long neglectful interruptions of work : cārabīryigle kami kā pokōtōtana.

II. trs., to do smth. seldom : ne kamiko cārabīrkeda enamente nā jaked aūriko cabaēa, they have not yet finished this work because they have not often worked at it.

cārabīri-n refl. v., to do smth. seldom : Rancite senia cārabīrlana, I go to Ranchi very seldom.

cārabīri-q p. v., to be done seldom : ne kami cārabīrlana, this work is often interrupted for a long time, they seldom work at it.

III. adv., with or without the affx. *ge*, seldom, i.e., only when one wishes or when necessary : pīti cārabīryen sentana.

cāra-burq var. of *cālābura*.

cāradta-bagel var. of *cāradtabagel*.

cāradtaken var. of *cāradtakken*.

cāra-curi var. of *cārbīrcurburu*.

cārañ, cārañ-cārañ, cārañ-curiñ (Or. cārnā, to overflow) I. adj., (1) of a vessel, a rice-field, a bund, brimful : *cārañcārañ* eātu ḫraōēpe, diminish the water in the brimful water-pot. (2) of water, filling to the brim : namin cārañcārañ dāte ločonko cikate kabu losoddaria ? How can you say that it is impossible to make liquid mud in our rice fields with such brimming water ?

II. trs., to fill to the brim : ne eātu

cārañcārañqlam.

cārañ-q, *cārañcārañ-q*, *cārañcārañq*, p.v., to get brimful, to brim : būnla cārañjanā, the bund is brimful. N. B. In songs *cārañ* is the parallel of *peregg* :

Pokarido perejan, bandelado *cārañjan*.

The pool and the bund are brimful.

cārañlek, *cārañkeneçrañken*, *cārañcārañlan*, *cārañcārañqlan* adv, to the brim : eātu cārañ'che pergakana ; ločia cārañkeneçrañken diwakana.

cārār, cārārā, tarār (Or. cārnā, to rend ; II. cārnā, to be split). I. sbst., the sound of splitting and breaking of a large branch or tree.

II. adj., with *sari*, same meaning.

III. trs., to break off a large branch or a tree : daru hočo *cārarkela*, the wind has snapped a tree in two ; gel hōyoko miad koto pagakediteko *cārarkela*, ten men having roped a large branch pulled it off.

cārār-q, *cārārā-q*, *tarār-q* p.v., of a large branch or tree, to be broken asunder : miad daru ṭerte *cārārana*, a tree was split and broken by lightning ; ne koto cikate *cārārana* ?

cārarken, *tararken* adv., modifying *sari*, *cārār*, etc., *cārarken* sarilena ; daru *cārarken* cātlenā.

cārarken, *jararken* adv., and their frequentatives *cārarkela*, *jararkela*, *cārarkençararken*, *jararkençjararken*, *cārarearartan*, *jararjarartan*, are used with *tobri*, of a resounding slap or a series of resounding slaps.

cārārā, jařārā, (See under *cārār*) trs., (1) to break or split off

cajar-bagel

c.61

a tree or a large branch. (2) to give a resounding slap : apiač *cajrauñgū*.

cajrauñ-o, *ja'parab-* p.v., to be slapped resoundingly : apisač *cajrauñ-a*, embole seqie adikeda, he got three resounding slaps and then he lost his head.

cajar-bagel, *jarar-bagel* syn. of *cajrafabagel*.

care, *cajela* (Or. *cājñā*) syn. of *cajra*, *cajra*, *caji*, *caji*, I. sbst., (1) baldness : Cordea jalte *caj* hebioa, baldness is caused by the licking of a Cordea. (2) the bald part of the head : *cajere* gura upuñjana, a boil has broken out on the bald part of his head ; *cajela* jāñjetan ianute ūñmajoa ei? Is there any medicine to make the hair grow on a bald head?

II. adj., (1) bald : bār horokia taikena, miñ horo *cajegē* lellia, miñ horo risage, there were two people, I saw that one was bald and that the other had hair ; *cajla* b̄z, a bald head or a man with a bald head. (2) fig., of the top of a hill, bare, denuded : *caj* burnie horoko herikada.

III. trs. caus., to cause someone's baldness : Cordeako *cajekē*.

caj-n, *cajela-n* refl. v., to cause one's own baldness : dupildupilte bōko *cajentana*, they are getting bald by carrying so often loads on their heads.

caj-e, *cajela-e* p.v., (1) to become bald : Cordea jalte *cajelajana*, through the licking of a Cordea he has become bald. (2) fig., of the top of a hill, to get bared of trees :

jatañate ne baru *cajelajana*. (3) fig., of fields, to have bare patches : aleca, na leahrege heleua eminre apitaleki *cajelajana*.

caj-ati, *caj-are* a vrb. n., baldness, the extent of baldness : Burumari Siñl misa *cajafado* ranutee buñirñal ny idaury *cajefraoajā*, when Cyril of Buruma got bald a first time he got cured by means of a drug, who knows, maybe he will become bald again ; *cajavee* *cajepina* siliñh bāri sarekana, he has become so bald that only a little tuft is left in front of the ears.

cajegē, *cajelajage* adv., so as to become bald : b̄z *cajegēko* dupiljala.

cajelaje, *cajelacarela* adv., with a diminutive meaning : (1) *cajelacarela* bōakana, he is a little bald. (2) fig., baba *cajelacarela* omonakana, the paddy has come out with bare patches ; *cajelajagee* herla.

cajela var. of *caj*, but *Cajela* is also used as proper noun for men.

cāpi (Sinh. *kura*, shoulder. The same in Sk. and Tam. means arm, hand) syn. of *cajua* Nag. sbst., the shoulder of an animal (alive or dead) : miñ *cāpi* haduñuñaiape, gótañ gonoraiñ omapea, cut out for me the shoulder meat in one piece, I will pay for the whole.

cāpi I. sbst., a small platform on a scaffolding with a roof over it, used to watch over fields at night, especially in places exposed to the incursions of wild animals : *cāpi* enado etanre git̄teä guiu. (2) sometimes used for *guiu* when this

term refers to a gabled shelter, flush with the ground, but not when it denotes a shelter made of 2 triangular roof sides resting on the ground. The sheds or booths erected in the markets are called by their H. name, *carí*.

H. intrs., to build a shelter as described: ne sokorare apiako (or apitako) *caríakada*.

carí-i-q p. v., of the kinds of shelter described, to be built: ne sokorare apita *caríakada*.

can-ari vib. n., the number of such shelters: *canayiko carikeda góta* sokorako peregiyitada, they made so many raised shelters that the valley is full of them.

carí (see under *caríla*) I. adj., with *Inzi*, a woman abandoned by her husband who is still alive. Also used as adj. noun.

Note the proverb: kuda unibul ei *carí* kuri, a woman abandoned by her husband is like the shade of an Eugenia tree, i. e., just as this tree throws the most pleasant shade, so a woman abandoned by her husband speaks in the most pleasant and sweet way in order to entice someone into marrying her.

H. trs., of a husband, to abandon his wife: apia kuri koe *carikedkox*.

carí-q p. v., of a wife, to be abandoned by her husband *carijanae*.

ca-n-ari vib. n., the number of wives abandoned by their husbands: ne haturen kuri koe *canariko carijana*, ora parted miadni menajá.

carí-giti intrs., to pass the night in a raised watch shelter: *carigiti* te-

koyant, they are gone to pass the night in the watch shelters; *carigiti* kie heóakada okore bitiuñikange, alokaeäka, he is not used to sleeping on a raised shelter, in certain circumstances he is sure to fall off, let him not do it.

caré, **carote** adv. only, var. of *círa*, *círate*.

carra var. of *cárla*.

carú var. of *cídu*, sbst., the Weaver bird.

carú var. of *cír*, to slap playfully.

carú, **cafu** trs., to throw into the water: goeki iko *caríkia*, having killed him they threw the corpse into the water.

caru-n rifx. v., to throw oneself or plunge into the water: silib sebensale kesedbiurlia, hora kae namledei daree *caruajana*, we surrounded a deer, finding no way of escape it plunged into the water.

caru-q p. v., to be thrown into the water: ne kútre diriko *caruakana*.

ca-n-aru vib. n., the act of throwing into the water, its amount: en dñu misa *canayndo* kùletele upukeda, nñdo orkó *caruruñakada*, we took out this tree stump from the well the first time they had thrown it into it, now they have pitched it once more into it; ne ñobare diriko *canayuko carujada* ñeba perenteg-tana, they are throwing so many stones in this pool that it gets filled up.

carú-goš trs., to throw into the water and drown: *carugochjako*.

caruqoj-q p. v., to be thrown into the water and get drowned: *gararee*

catani

*catugon-jata.***catana** var. of *ch'atava***catař**, **cotor** var. of *chatař*.**catiani-daru** Nag. **catini-daru**

Has. sbst., Alstonia scholaris, R. Br.; Apocynaceae,—a large tree with 3-foliate whorled leaves. It is used as a remedy in stomach-ache. The bark is ground with water. This water is strained off and drunk, the residue being rubbed over the pit of the stomach.

catiani-hasu Nag. **catini-hasu**
Has. (H. *chāti*, stomach) sbst., stomach-ache, pain in the pit of the stomach, just below the sternum.

catom (H. *chātū*, umbrella) (I) sbst., a country made, non-folding umbrella. The Mundas use 2 kinds of umbrellas with handles, the *mādecatom*, bamboo umbrella, and the *gungucatom*, the leaf umbrella (Pl. XVII, 1 and 2), and 2 kinds without handles, the *cuharu*, rain hat, and the *gungu*, leaf waterproof. (Pl. XVII, 3 and 4). The *mādecatom*, is made by the *Turis*, professional basket and bamboo-mat makers, a distinct caste speaking a Munda dialect and to all appearances belonging to the Munda race. The other 3 kinds are manufactured by the Mundas themselves. The specimen of the *mādecatom* copied here (fig. 1) has, at the base of the cover or dome, a diameter of 2' 9" and a height of 7" from base to dome. The rim is made of 2 bamboo circles with a thin slice 1" broad, between them. The converging ribs constituting the frame of the cover or

catom

dome, are inserted between these bamboo rings. The covering is made of a perfectly watertight bamboo mat. Fig. A shows how the top of the handle is split and provided with knotted knobs. These serve to keep the convergent ribs apart just under the centre of the cover. Round pieces of bamboo matting are pushed between the cover and these knobs to prevent the latter from damaging the cover. The handle is 4' long. Fig. I shows how a bamboo fork is attached so that the umbrella may rest steadily on the ground when not in use. When it is in this position, a person can sit comfortably under it and be sheltered from the rain.

This and the *gungucatom* are chiefly used by children and grown up people when grazing cattle. The *gungucatom* differs from the *mādecatom* in the following details. The bamboo-mat covering is replaced by a covering of Bauhinia Vahlii leaves so overlapping that no water can get through. These leaves are kept in position by sets of thin bamboo circles as shown in fig. 2. The inner set of circles, which are more numerous than the outer ones, are fixed by being tied to the ribs, whereas the outer circles are held together by a network of strings. Since a leaf cover is lighter than bamboo-matting the strain on the rim is less; hence it may, as in the specimen here reproduced, consist of a single ring only. The two other kinds will be described under

catom-ara

guguru and *gugugu*.

II. trs., to shelter smb. under a native umbrella: hon *catomipe jetegtana*.

catom-en reflx. v., to shelter oneself under a native umbrella

catom-g p. v., to get sheltered under a native umbrella: neate kain *catomoa*, maraianq omaiape, I shall not be (sufficiently) protected by this native umbrella, give me a larger one.

Note the following riddle: jargi heteteod midgee katakana, the plover which comes in the rains has only one leg. The answer is: *catom*, the umbrella.

catom-ara (Hd. *susunia*) sbst., *Marsilea quadrifolia*, Linn.; Marsileaceae,—a waterplant growing in wet and flooded rice fields and on the edges of ponds. It is used as potherb. If made into cakes with oil, it acts as a soporific. N. B. The name of *pifieatomara* is given to two plants: *Desmodium parvifolium*, DC.; Papilionaceae, and *Oxalis corniculata*, Linn.; Geraniaceae. Only the latter is used as a potherb. *Marsilea minuta*, Linn.; is called *huriq catomara*, and is used as a potherb.

***catom-mandi** sbst., a banquet offered by the buyer of a new village to the seller and the people (at least the village chiefs and pahans) of the villages round the new settlement. This takes place only after the price has been paid in full. On this occasion the seller introduces the buyer to his new neighbours. On this

catom-org

day also the *sisang-ii* is paid into the hands of the seller for the right of erecting *sisindirts*, burial stones, in the new village. Maybe this is called *catomandi* because to-day's guests will later on, in case of need, shelter the new settler against any attempt to swindle him out of his possession, just as an umbrella keeps one from sun and rain.

***catom-org** sbst., a house with a roof sloping on all four sides, in entrd. to *dandomoq*, a gabled house. See Pl. XXXI 1, 2, 3. We have here an exact copy of a rich Munda's *catom-org*. Fig. 2 shows the groundplan. Fig. 3 is a longitudinal section through the house. This house, including the outer walls, is 45' long and 30' broad. The space covered by the eaves is 48' by 33'. An eight-foot broad verandah G runs the whole length of the house on the North side. It serves as a cowshed. A 7' by 18' room D, perpendicular to this verandah runs on the West side. This room is at the disposal of the son-in-law, if there be one in the house. The great central room A, 21' by 12', is the *aduq* in which the grains are stored and the spirits of the ancestors are believed to dwell. The only door to it is in the S. E. corner. The adjoining room B, called *sare*, is the place where rice is generally husked and meals are taken. C is the kitchen, 18' by 7'. The remaining space, 6' broad, is divided into two parts: E, 10' by 6' is the servant's quarters; and F, 7' by 6', is,

in the houses here reproduced, the room in which the *dandi* or hunting machine is worked. Only well-to-do Mundas use this Hindu contrivance. The roof is entirely supported by wooden posts of which there are 32 in this house. The mud walls nowhere rise up to the roof. Those around the *adis* are 7' high, 1½' thick at the base and only 1' at the top. The other walls are about 5' high, 1' thick at the base and thinner on top.

Few Mundas own such spacious houses. PL XXXII shows the average size and structural details of a common and cheaper *catomorg*: Fig. 1 is the groundplan. The length, including the outer walls, is about 21', the breadth is 14½'. The posts supporting the roof number only ten. The total space covered by the eaves is about 30' by 20'. To the West is a room about 10½' by 5½', serving as a cowshed. If there be buffaloes, they are separated from the bullocks and goats by a wooden railing, the posts of which are marked in section. The space corresponding to this on the East side is divided into two rooms, the northern one being the *adis* and the southern one the *sage*. The somewhat larger space in the centre is called *kotaong* or upper room because its level is a little higher than the small verandah in front, which is called *oñgi* or *prudgi*. It serves as a cooking and sleeping apartment. Fig. 2 shows the woodwork of the whole house, the dotted lines indi-

cating the directions in which the rafters are disposed. Fig. 3 shows the four main central pillars with the king posts *bb*, the tiebeams *dd*, and the ridgepole *a*, called *janggi*, *jalanda*, *kalangat*, *kalangat* or *hindia*. The tiebeams are called *dharna*, *drata* or *danra*, and the king posts *malkanti*, *mati*, *matikunta*, *patanda* or *manikkham*. The two strong short pieces *ee*, called *pista*, simply rest on the tiebeams. The hole chiselled in their middle receives the king post and holds it in position. The purpose of this contrivance is to avoid making a hole through the middle of the tiebeam and thus weakening it; *ee* represent the main posts.

A wooden block *D* (*nikor*, *krabhi* or *gawla*) is fitted on to the upper end of the king post to hold the ridgepole. The mortises at the ends of the tiebeams receive the pole plate. There is only one set of rafters, called *ayikita* or *sqae*. A shows how pairs of rafters ride on the ridgepole and are kept together by a wooden peg called *tuturi*. Two longer and stronger pieces called *kondisi*, run from the ridgepole to the outer corners of the pole plate. These are jointed by a mortise fixed by a peg, as shown in B. C shows how the extremities of the ridgepole are bevelled to receive the two central rafters, *botor*, and how they are fitted and fastened to the ridgepole.

For clearness' sake the woodwork is here drawn with a ruler and thus

appears as though it had been sawn
In reality all the pieces are tree
trunks cut to size and cleared of
their white wood. Every Munda is
his own carpenter.

catur (H. Sad.) I. abs. n., cun-
ning, slyness (never used in a favour-
able meaning) : iaria *catur* okokne
tōpakada? Who does not realiz his
trickery?

II. adj., cunning sly: *catur* horo;
catur kajt; *catur* kami.

III. intrs., to act slyly: also
caturia; *caturkumi*, he acts slyly.

IV. trs., to try to deceive or cheat:
caturkeglewe.

catur-en reflx v., same meaning:
bētekane *caturentia*.

ca-p-atur repr. v., to try and deceive
each other: *cupaturlusuk*.

catur-q p. v., to become cunning, to
take to deceit: bētekne *caturq*,
he is very sly.

catur-natur verb. n., the amount of
cunning: *caturiye* catukedka, onka
caturdo jetae kae kajtada, he acted
so slyly that noboly ever spoke of
such slyness, i.e., it surpasses what
one has ever heard; one would have
thought such cunning impossible.

cata (? H. *kātāñ*) I. adj., slit;
cata dandae sabakada, he
carries a stick with a split; *cata*
alacitee sitana, he ploughs using a
split goading stick; burure *cata* lama,
berare nuiuglena, halanalan gatire
(song), on the hill the Spatholobus
pod has burst, the seeds fell into the
valley, let us pick them up, O my
friend. Also used as adj. noun, a
slit, a split, a crack: *catakore*

karimañi lagañtapa, fill up the slits
with putty.

H. trs., to split: midko *catape*.

cata-n rifx v., fig., to split oneself,
to bilocate: mid horo Cenqagutuee
rijajina, mid horo Siroadate, cilekaiñ
catape?

cata-pe, *cata-gor* p. v., to get split, to
burst or split open: lamj j tete
cañtakan *catape* al hundan jan
mid kacumillka sunqm humajou,
the pod of the Spatholobus, owing
to the heat, bursts with a snap and
the seeds are projected with a hum-
ming sound about as far as the
length of one of the sections into
which a field is divided for plough-
ing; irukan hezzi huinchuyin
dalleno *catape*, dry Glycine pods
burst open even when but slightly
beaten; opad san konfido *catape*,
aplings for firewood can be split
with a small wood-axe.

cata-pe vr. n., the art of splitting,
the amount of splitting or bursting,
the thing split, the split: mu-in
catape kape cabire barsindeka
catape, if you cannot finish splitting
it in one day, then go on the next,
alea horo gorare *catape* catajana
okoñko butare barapia jige sare-
kana, our Glycine in the field has
burst it: pods to such an extent that
only a few remain; honder *cataqlo*
solente sineabakeda, we have burnt
all the firewood: pht the other day;
quiu baite okonjo aqkañkore tqutuñ
lagañtakoko bajada, okonjo aqka-
tarq *cataqlo*, lipakobjada, when
making a shelter to watch their fields
some join the pairs of rafters by

caṭabā

means of a wooden peg, one split the rafters and insert the two ends *caṭabā*, p.v., of mangoes and some other kinds of fruit, to be of such a size that it can be split in the middle with a knife, the seed not being forced yet.

caṭabā trs., to split rapidly.

caṭabā-g, *caṭabā-gg* p.v. to be split easily, to burst readily.

caṭāka, **caṭka** (H. *catai*; Or. *chatkā*, any bamboo matting work, destined to be rolled around a house, saplings or garnered corn, for protection) I. sbst., a very large rice basket made of split bamboo lamellae, containing up to 50 maunds of rice. It is shaped like the *diliqei* (Pl. XXII, 3), but larger. II. trs., affixed to a nl., to fill so many chatkas: *cañliko apicatkhakna*, they have stored the rice in three chatkas.

caṭāku-g, *caṭku-g* p.v., affixed to a nl., to be stored in so many chatkas: ne opare cañli *apicatkhakna*, in this house the store of rice numbers three chatkas.

caṭākam, **caṭkam** Has. **caṭākom**, **caṭkom** Nag. syn. of *pitari*, I. sbst., a leaf plate somewhat below the medium size (Pl. XXIII, 3).

II. trs., in the epd. *tukūyaṭākam*, to pin together into a leaf plate: ne sakam *tukūyaṭākameme*, make leaf plates with these leaves; *upunialeka tukūyaṭākamtam* make some four leaf plates. N. B. The *caṭākam* which occurs in *omonecaṭākam* refers to the splitting and expansion of the cotyledons and has no con-

catākan

nexion with this *catākam*.

catāk-č, p.v., to be made into a leaf plate: *hupuringo catākana-Zira*, makore kiba bioa, these leaf plates are small, we will not have our fill with what they can contain.

caṭākan, **caṭkan** (sometimes *caṭākaō*, *caṭkaō* (H. *catākani-jinā*; Sad. *catki*, a slap) I. sbst., a slap: miad *caṭikane omja*, he gave him a slap.

H. trs., to slap: *apisako catākanki*. *catākna-č* refl. v., to slip oneself: *sikirī huatajia*, agee *caṭāknenjanā*, he slapped himself in order to kill the mosquito which had bitten him. *ca-p-atākin* repr. v., to slap each other: *capatkintanakin*.

catākan-č p.v., to get slapped: *apisae catākajinā*, he got three slaps.

ca-n-atakna verb. n. the number or violence of the slaps: *canatkane* *caṭkankia*, joakinæ arquterikja, he gave him such slaps that both his cheeks became quite red.

caṭākaō, **caṭkaō** (Sad. *catkael*) intensive of *caṭč*, the latter affecting only the surface, whereas *catākaō* goes a little deeper. I. adj., of which small pieces have come off: *caṭākaō* *soṭate eilekatem podiae?* How wilt thou play hockey with a chipped stick? *caṭākaō* *soṭa* *torodtorodoa* (*doroddorodoa*), a stick of which pieces are coming off makes a sound like 'doroddorod', when used. Also used as adj. noun: *caṭākaō* *baditam*, *caṭākaōre* *baditam*, wind a twine in juxtaposed rings around the stick of which small pieces come off.

II. trs., (1) to split, break or peel off small pieces, especially to peel or strip off the bark : poda soṭa cilekatem *caṭṭakaōkeda*? How didst thou manage to spoil thy hockey stick? ne kera daldalte ūrko *caṭṭakaōkja*, they beat this buffalo so much that they took off pieces of its skin. (2) fig., syn. of *patnūl*, to loosen one or both ends of a dhoti, loin cloth or waist cloth, so that there is danger of the clothing slipping down (initial stage of the English : to strip) : dhati *caṭṭakaōkeda*, he loosened his dhoti; dutiko *caṭṭakaōkja*, they loosened his dhoti. (3) fig. in Nag., to take the yoke from the bullock's or buffalo's neck : arayākan kera *caṭṭakaōkje* raja᳚ hukumte Daśāīre boagai menteko harkja, by order of the rajah, having taken the yoke from the neck of their buffalo, they drove it to be sacrificed on the Dasain feast (they drove to the sacrifice a buffalo they were actually in need of for their cultivation, which they would never do except under compulsion ; but a rajah does not bother his head over such a trifle).

caṭṭakaō-n refl. v., to loosen one's dhoti, one's loin cloth or waist cloth : dutii *caṭṭakaōjanā*.

caṭṭakaō-g p.v., (1) to get chipped, to get peeled : neka jörte dallere ape᳚ podasoṭa *caṭṭakaōon*, if you strike with so much force your hockey sticks will get chipped, pieces will come off; marite ale᳚ kera *caṭṭakaōjana*, our buffalo has been peeled of hair and skin by cow-

pox. (2) fig., of loin cloths and waist cloths, to get loosened : dati *caṭṭakiōjana*, the dhoti has got loose; dutii *caṭṭakaōjana*, his dhoti has got loosened. (3) fig., in Nag., to be or get released from the yoke : arayākan kera oko᳚ hukumteo *caṭṭakōjana*? By whose order has the buffalo been released from the yoke?

ca-t-n-aṭṭakaō vb. n., the extent of chipping or peeling off : ne urī marite *caṭṭatikaōe* *caṭṭakaōjana* tarasātarasātē goṭa hōrmoe cabajana, the skin and hair of this bullock was peeled off by cowpox to such an extent that, in successive patches the skin peeled off all over its body.

caṭṭakaō'čha, *caṭṭakaōye*, *caṭṭakaōgleku*, *caṭṭakaōge* adv., so as to break off small pieces, so as to contuse or peel off the skin : *caṭṭakōgleku* dallja ; sota *caṭṭakaōyee* podajada.

caṭṭanaha Nag. (II. *caṭṭni*, condiment, a greedy woman ; Sad. Or. *catnahā*) syn. of *jumburi*, I. abs. n., gluttony, voracity : ini᳚ *caṭṭanaha* janaō nekagea.

II. adj., gluttonous, greedy, voracious : *caṭṭanaha* hoṛo.

III. intrs., to indulge gluttony or voracity : beṭekane *caṭṭanahatuna*.

caṭṭanahu-n refl. v., to indulge gluttony or voracity.

caṭṭanahu-g p. v., to acquire the habit of gluttony ; ne hoṛo purāgo *caṭṭanahajana*, this man has become a great glutton.

caṭṭaō Has. var. of *chatāō* Nag. (only in the idiom : *aīn chatāō*).

caṭṭaō (II. *cāṭnā* ; Sad. *caṭṭek*) trs.,

caṭapaṭa

used only in scorn, to lick: gota sekepain rekeam menlam *catuōlq*? Thou saidst that thou wouldest steal from them the whole dell, hast thou licked it? i.e., hast thou got it? ne, *catuōlun*, there, lick it, says a man showing his thumb in anger or derision. v. g., when he has lost a ease, or when he refuses to give what is asked for.

caṭapaṭa (Sad. *catpat*; Or. *catrṇā*, to crackle) I. sbst., the sound of burning hair, feathers, dry grass, dry twigs: *catapataiñq* aīumla.

II. adj., with *sari*, same meaning.

III. intrs., to burn with that sound: eikanq *catapatałana*?

IV. trs., to burn with that sound; simile *catapataheda*.

catapata-n refl. v., to burn one's hair or feathers: cungı salgaotanre diasalaite gueñ *catapatajana*, whilst lighting his cigar he burnt his moustache with the match.

catapata-q p. v., to be burnt with that same crackling sound: sukuür puṭurjare, üñ *catipatawa*, when they take off the skin of the swine, the hair gets burned off with a crepitating sound.

catapatałan adv., with a crepitating sound: *catapatałan* lotana, saritana,rikatana.

caṭapaṭa, caṭapaṭaš (II. *catpat-*lānā, to flutter, to palpitate; Or. *chatpaṭrṇā*, to writhe in pain; Sad.) I. sbst., burning pain, such as is experienced, v.g., by the bite of ants, by a mustard plaster, etc.: *catapata* menägea.

II. intrs., to jump about, to kick

caṭapaṭa

one's legs about, to writhe, on account of a burning pain or in a fit of anger as little children sometimes do when crying: hayad muñko menako enamente sulom *catapitałat*, there are stinging black ants about, that is why the horse kicks about restlessly.

III. imprsl., (1) to feel a smarting or burning pain. N. B. *Parparuō* is used preferably when the pain is in the eyes: rogtamae, mani sunume gosotidei *catapatajja*, his skin is cracked, he has rubbed mustard oil on it, he feels a burning pain; Eprengagte *catapataojja*, he has a burning pain in the stomach, caused by hunger. (2) to be on hot coals, flattered, excited to go somewhere: buru lel *catapitaójja*.

IV. trs. caus., to cause someone to jump about, to writhe: mid̄ hai sengelree *catapitałja*, he caused a fish to jump about in the fire, by throwing it alive into it.

catapita-n, *catapitaq-n* refl. v., (1) same meaning as the intrs.: on hon ratanre janade *catapitałat*, when that child cries it always kicks its legs; jidžid hai hognire *catapitałat*, if you throw a fish alive into the fire, it will jump about; sunumanuñ turakire hojo *catapataóna*, a man whom a black ant has bitten, jumps about kicking his legs. (2) fig., to work excitedly, with lively movements: kamire *catapataupe*.

catapati-q, *catapataw-q* p. v., same meaning as the imprsl.: buru lele

catapataotana; okonido reagete purāgee *catapataotana* baṭiuteroa, he who, from hunger, feels a strong burning in the stomach is forced to lie down.

catapatatan, *catapataótan* adv. used according to any of the meanings above: *catapatatan* hasukjña, it gave me a smarting pain; *catapatatan* rikantana, he jumps kickin his legs, or he is on hot coals to be on his way; *catapataótan* kamipe work in a lively way.

**caṭi* (H. *chatti*; Sad. Or *chathi*) sbst., the purification from social uncleanness of a mother and her new-born child.

There are several successive rites through which children and young people have to pass before they are considered full members of their race and tribe. Most of these are met with the world over and, though differing in detail, agree in essentials. Frequently they begin already during pregnancy. The pregnancy rite mentioned in the article under *Garasibouga* is not of Mundari origin, but was taken over, together with that *bouga* itself, from some neighbouring Hinduized tribe. The Mundas have no pregnancy rites of their own. Of these introductory rites, *caṭi* is the most important.

As its details show, it essentially aims at purification. To the question: "Why should birth involve any impurity?" The Mundas generally return the answer "Because child and mother belong to a caste

other than their own." This reply explains nothing and contradicts the Munda theory of caste. The mother has always belonged to the *Horojati* or Munda caste, and at her marriage she was formally received into the *kili* (clan) of her husband. Why should the birth of a child deprive her of these assets? Such forfeitures are brought about only by transgressions of positive laws. As for the child, is not legitimate birth the most authentic title to family or caste membership? This in fact is the Mundari view. Hence the child must be held to have, from its very birth, fully entered the caste of its parents. What impurity then remains to be wiped away by this rite? However much urged for a reply, a Munda gives none, save the stereotyped: "Harambo enkakeda, the ancestors have done so." What can this confident appeal to the knowledge and authority of the ancestors, mean except the following? "We do no longer know why this must be done, but our ancestors knew it, of this we are sure, and therefore we do as they have done before us. We are satisfied with a humble admission of our impurity and pray the Creator that he may take it away from us."

This implicit faith of all Aborigines in the authority of their remote ancestry in matters of religious belief and ritual practices, supposes a firm conviction that those ancestors knew a great deal more than the present generation

does; would not the belief under review be a remnant of what Revelation and Christianity teach about the original fall?

This social uncleanness starts at the birth of the child and ends with the completion of the *cati* rites. When the mother feels the pangs of childbirth, she withdraws into an outhouse, if such be available, or into a corner of her home, taking with her an old mat. From the moment of birth she may no longer touch the *ihula* (cooking hearth) or any cooking utensil. Were she to disregard this, the entire household would become *bisi* (impure). This impurity, however, is not universal: the fireplace would only have to be broken up and the cooking utensils to be thrown away. Or it even suffices that on the *cati* day the hearth and the vessels be sprinkled with a purifying mixture. Should the father have to cook for his wife during her confinement, he himself is forbidden to touch either hearth or cooking utensils. Generally a woman of the family's acquaintance assists the mother in her needs and cooks for her.

When does the purification take place? As a rule, eight days after birth. But if it be foreseen that press of work or some other serious obstacle will come in the way of keeping the eighth day, the ceremony may take place on the fifth day after the birth.

Are there any *dies fasti* or *nefasti* with regard to *cati*? No. Any

day will do.

Are there any observances prescribed for the eve of the *cati*? No. Only the father is expected to go round the village and invite all to the *cati*, even those belonging to clans different from his own and people of other castes as well, lohars, weavers, etc.

On the morning of the *cati* day, the guests gather in front of the house. There the barber shaves the men and pares their nails. The women in turn get their nails pared, and the barber draws a thick red line round their feet, nearest to the sole. This function is called *narta*. After all the other women the mother has her nails pared and the red line drawn round her feet's edges. Finally some hair is shaved off the baby's head and deposited in a small leaf cup containing water. The *babba* (rice to be sown in its name) is presented and received. The baby is next anointed. Oil, with which to anoint face and head, is offered to all present, and then the male guests take their leave. Some women then boil with ashes the birth-soiled cloths. And then all the women go to the nearest stream or pond or tank, never however to the spring from which the drinking water is taken. The mother carries the birth-mat along with a little straw and an empty old pitcher on her head, her friends the boiled cloths and some fuel. A little distance

outside the village a fire is kindled and the mat burnt, whilst the mother, with a slight jerk of the head, drops the pitcher backwards, thus smashing it. This throwing and breaking of the pitcher is not observed everywhere and its *raison d'être* is no longer known. At least I never could ascertain it. The reason for burning the mat is extraordinary. Some say that its object is that the child may become *sejān*, wise. Of a dull child, the saying goes that *serēk patīrēg sejā mengukangea*, the wisdom of the birth-mat is still in him. This of course is a slight, a kind of abuse. According to other informants the child would die if the mat were not burnt.

On reaching the river, the cloths are washed, and all bathe. The child's hair is thrown into the river with the words: *Sāt samundar Gangate sengme!* or *āthārh samundar Gangate sengme!* Go by way of the Ganges to the seven (or as the second formula has it) to the eighteen seas. The Mundas believe that the water will carry this hair to the deep seas where it is to meet the hair of some Mundari baby-girl with which it will get entangled. The commixture of the two tufts presages the marriage of the interested owners. This belief is now fading away, but it still survives in marriage songs. The allied castes (Barais, Asurs and Birhors)

have apparently lost it altogether. The return home is made in single file, the mother walking first or last.

On arriving home the mother stops in front of her house; a little wooden stool is placed before her: then every one of the women present washes her feet, alternately rested on the footstool. This is meant as a congratulation for having passed safely through the dangers of childbirth.

This is followed by the *hireigiri ie*, the purificatory sprinkling with a certain mixture, kept ready for the purpose in a *kutupurū* or in a brass *dubri*. The mixture consists either of rice-beer (called on this occasion *diāgli*, *hireili* or *hireinili*) or of water into which *iliranu* or *ilimāra* (fermenting rice) has been thrown, or (should none of these ingredients be at hand) water and turmeric. According to some accounts, blood drawn from the toe of a white fowl is also dropped into it. One account speaks of a piece of copper as an ingredient. The sprinkling is done with a twig of the *tulsi* plant (*Ocimum sanctum*, Willd.; Labiateæ) or with a tuft of *dublatasad* (*Cynodon daetylon*, Pers.; Gramineæ). After the foot-washing, the mother, followed by all the women, enters the house: upon which the oldest woman present, sprinkles her and then the place where she had been lying from the day of birth. (It has already been stated that the whole

house would have to be sprinkled if during that time she had happened to touch the fireplace or some cooking utensil). Then the baby is washed and anointed with the turmeric water and oil which had been prepared for the shaving of the men in the morning. A sufficient quantity is always left over. After that all the inmates of the house and the women guests sprinkle themselves with the same mixture, thus completing the ceremonial of purification.

The husband next gives his wife a new cloth saying: *Gogidjanum mente morad sereidle omam-tana*, because through death, thou hast come to life we give thee a shred. (A giver has always to disparage the gift he offers).

Here follows a very interesting ceremony which takes place if the new-born child be a boy. In this case the mother does not wring the water out of her hair after bathing, but gathers her locks into a loose knot so as to keep some water in it. After having received the new cloth, she opens out this chignon, squeezes a drop of the water into her baby's mouth and then takes a drop of it herself. By this she expresses in action her ardent wish and her prayer that, should the boy once, later in life, happen to lie wounded on the hunting ground or on a battlefield, a hand as kind as hers may offer him water and quench his burning thirst. Then she presses out into the

hollowed palm of her right hand some of her own milk, gives half of it to her suckling and takes the other half herself. By this she protests her readiness to give him the breast as long as he shall require it. This ceremony is not observed for daughters.

So far, the mother has had a full day; and if (as is often the case) she be the only female in the house able to cook, there is no dinner ready. The neighbourly kindness prevailing in Mundari villages solves this difficulty. Friendly families which can afford it, bring a roasted fowl with ready-cooked rice, so that the inmates have that day more of first class food than they can well dispose of. Besides, all the women that were invited have brought some oil with them, as a contribution to the quantity required for the occasion. Husband, wife and female guests (note the restriction) next sit over a pot of special beer called *diazili*. It is whilst drinking this beer that the women, after hearing any wish the father may express about a name for the child, discuss and settle this question. Sentiment often decides the choice. But if all the former children in this family have died in infancy, the visitation is ascribed to the ill-will of one of the ancestors. In such cases the only way to preserve the child alive is to name it after that particular ancestor, since he, of course, will never harm a namesake. The

name can be found by divination (*sagun*) and the special process resorted to is called *tupanam*. It is reckoned that, at least in the Hasada country, only one child out of every 60 gets its name by this sort of magic.

This is the process observed for *sagun* or divination: Into a brass vessel full of water they place a blade of couch-grass. Then the chief guest says: *Sirmare Singbonga mengma! ne hon N. nulunale autamjgta. Ne heng nulunale eauli jaule tupajada. Baigrelo eaujiqu jupatidgka.* Singbonga, thou art in heaven! We are naming this child N. In the name of this child we now drop rice grains into the water. If it (the proposed name) will do, then let the rice grains touch each other. Then two grains of rice are thrown into the water. If they meet and touch each other at the bottom, the proposed name is given to the child. If not, another name is tried in the same way. If in the several trials made the grains fail to meet, the conclusion is: 'All right, let us give him any name.' They then agree upon some name not tried in the *sagun*, and exclaim: *Dohai Singbonga Raja!* May it please thee, sovereign Singbonga! [N.B. This exclamation is also often used to introduce the short prayer given above, which, in that case, begins thus: *Dohai Singbonga Raja! Sirmare Singbonga mengma, etc.*]

Divination does not coincide with the *cati*: it is generally put off for a few days. In such an occurrence, when the village guests gather at night to drink the *poncoili* or *catiiji*, sometimes preceded by a banquet, they are told that the child's name will be chosen later on by divination. Otherwise the name must be made known before beer is drunk. When it has been squeezed from its dregs and is ready for the feast, the father with three or four men of his khunt, enters the inner room: he sacrifices a grey fowl and pours a libation of beer to the ancestors, that they may consider the child their kin and protect it. The liver and breast of the fowl are then baked in the sitting room, in the ordinary furnace, if the family belongs to the pahan khunt; somewhere else if it belongs to the munda khunt. When baked it is taken outside by the pahan and offered, with some beer, to the village spirits. Whatever remains of it he consumes then and there with those who have accompanied him. When he re-enters the house, all sit down to the banquet or at least to the beer. The *poncoili* is properly intended for the men, but the women folk sitting in a separate group, are allowed a share. The bout is preceded by a toast (*catijour*), which runs thus:

O my brethren, seeing the cloud (*the woman's pregnancy*), we were fearing because we did not know whether it would rain to-day or to-

morrow, rain fire-water (*death*) or a spell of bad weather (*a short illness*), whether there would be born a human child, a tiger cub or a young snake; we were in fear. Now we have seen that the rain has been good, and that the Old One (*the Creator*) has sent a human child, and has granted a safe descent to her who had climbed a dry tree (*has safely delivered the mother*), and has vouchsafed us a leaf cup of rice-beer. Now we offer him thanks; and this child has been named after N.

Now we beg the Old One that he may take good care of this child, that nobody's envy may touch it; that it may grow up like a bitter gourd, like a bitter wild-melon; that we may eat and drink to it on every successive ceremony of its growth; that it may become as grey as the *ruta* tree, as hoary as the *hel* creeper. We are not the masters, everything happens as predestined by the Old One. He is almighty, he has mastered the empty heavens and the earth overrun by water, and his produced and propagated every living thing. All our hope is in Him. Well, my brethren, so far will I draw out my speech like a creeper. A turban ten yards long ends at the back of the head. (*Whatever else I might add would come to the same.*)”

If, for some reason or other, the selection of a name for the child is put off for a day, the women who gather for the debate must first take

a bath. In this case, the banquet and *pəncōlli* drinking are also to stand over.

The *caṭi* concludes with two rites performed on the next morning:

The mother when she goes to fetch water for her household from the village spring, must daub with red lead the hollow tree trunk sunk over the spring.

The *s̄aki* or namesake of the child must revisit it and anoint it with oil (*sunumgosq*), uttering at the time the following prayer: “Mar, sakiatalaia, bugiakanme, aiakleka haraqme, mataqme, dukusukunte baneaōakanme. “Well, now, my darling namesake, keep always in good health, become as old and strong as myself and continue immune from the strokes of fate”. Then he ties a thread around the baby's waist, thereby signifying that he takes upon himself the customary duties of a namesake.

***caṭi-mandī** sbst., a banquet of a goat, rice and rice-beer offered at any time after the *caṭiparab*, by the mother's parents to all the people of her village as thanks for the help they have given their daughter during her confinement.

caṭka var. of *caṭāka*.

caṭkam var. of *caṭākam*.

caṭkan var. of *caṭākan*.

caṭkaō var. of *caṭākuō*.

caṭpat, **caṭpatia** see under *carpat*, *carpatia*, like which it is constructed.

caṭu (Sad.) I. sbst., (1) an earthen pitcher, an earthen waterpot with a narrow neck, in entrd. to

taḍa which is quite open, because it is used for frying and stewing (Pl. XIV, 4). The *caṭu* used for carrying water and for keeping a provision of water in the house is called *dgecaṭu*, the one used for cooking rice has a broader neck and is called *maṇḍcaṭu*. (?) the body of a *nagera* drum or of a *dumara* drum.

II. trs., (1) to model clay into a waterpot: ne kumbar mod̄ īūrom hasa sobene taḍak da miado kae *caṭukedū*. (2) to acquire, to buy waterpots: apdo purjape *caṭukada*, you possess a great number of waterpots.

caṭu- p. v., (1) of clay, to be shaped into waterpots: ne hasa apia *caṭuna* ei kā? Is this clay enough for three waterpots? (2) to have a sufficiency of waterpots: gelea *caṭu* orare mena enreō ei kā? *caṭu-* *ma*, *caṭu* kiriñem kajitana? There are ten waterpots in the house, art thou not yet satisfied? Thou speakest of buying more? (3) idmly, with *bō* as sbjt., to feel one's head as if it were as large as a waterpot, i.e., to have one's hair standing on end. This construction is used only in cases of fear inspired by a spirit: iil d̄li bagaiako botona ledlea sobenko bōle *caṭulenā*. (4) poetical parallel of *lundi*, with the meaning of to get married. (*Caṭu-lundi* is the current collective noun for cooking utensils. Hence *caṭu-lundi* means litly.: to be cooking-utensiled, i.e., to be tied to the duty of cooking which

is par excellence the daily work of the housewife):

Caṭujanam māřrem lundiñana,

Dali galanakodo māřre alom cakatina.

Thou art now tied to the cooking utensils, maiden. Think no longer regretfully of those who prepare flower garlands (the unmarried maidens).

caṭua Nag. syn. of *ārī* Hs.

caṭu-bili, *caṭu-bili* sbst., *Solanum spirale*, Roxb; Solanaceæ,—an unarmed undershrub or shrub, 4-12' high, with elliptic, acute, entire leaves, and small white flowers on lateral, extra-axillary peduncles and spirally racemose pedicels. The fruit, a small berry, is eaten by children.

caṭu-pati syn. of *dua*, *caṭubōle*, *caṭuboj* (Sad. *hātī-patī*) sbst., *Physalis minima*, Linn; Solanaceæ.—a herbaceous, pubescent, annual weed of roadsides and waste places, from 1 to 3 ft. high, bearing a globose berry which, like the Cape-gooseberry, is enveloped in the bladder-like calyx and is eaten by children. The juice of the leaves mixed with water and mustard oil is used as a remedy against ear-ache. After injecting some drops of this mixture they plug the ear with cotton-wool.

caṭu-lundi, litly., waterpot and ladle, collective noun: cooking utensils.

caṭu sbst., a nickname used especially for children whose head is so large that it is out of proportion

cāu-tetāl

with the rest of the body.

cāu-tetāl syn. of *tetāl*, subst., a small *cāu* for cooking rice.

cāu subst., used by little children instead of *cāvī*, uncooked husked rice: Engain bangana, *cāu* kirineta-jana, my mother is not at home, she is gone to buy rice.

cāu subst., used by little children instead of *cāmī*, moon.

cāu, cāru tr., to slap slightly in a playful manner: keleute tabri emage *cāu*.

cā-pāu, *cā-pārr* repr. v., to slap each other in a playful way: tapum lo kā, *cāpāu* bārile *cāpātān* taikena, no, we were not fighting we were only playfully slapping each other.

cārū-y, *cāru-y* p. v., to be slapped in a playful way: eau bāri *cāulenā*, he was only slapped in play.

ca-n-āu, *ca-n-āru* vib. n., a playful slap, the number of playful slaps: misa *cāwāre* kārā rāgā lārsapisā *cāukatejana* entre rākena, the first time he was slapped he did not cry, they slapped him playfully two or three times in succession and then he cried; me bon coa begbī, immature *cānāu* *cāukedko* miād hon jaked kae pēokja, this boy is an awful teaser, whilst playing he distributed so many raps and taps that he didn't leave alone a single one of the children.

cāua, cāua jaq Has **cāha, cāhanja** Nag (Sad.; II *cāuhay*; Mt. *cāwanjāe*) subst., the jaw, i.e., the upper as well as the lower jaw. This is used mostly of animals; of

cādāl

men they prefer to say *mājās*, which however includes also the cheekbone.

cā-i-v, *cāchā-y* p. v., to grow jaws, to have jaws: cāeko kako *cāuava*, Birds have no jaws; en oraren hōjōko sobenko maparai geko *cāuabana*, in that family all have large jaws.

cāā-data, cāhā data syn. of *tanu-*
go data, gandulata, subst., a grinding tooth.

cāñdāl subst., a cupola-shaped palanquin covered with particoloured cloth and tinsel, and crowned with a yak's tail. It is used by the Aborigines in their bridal processions. It is sometimes replaced by a *karākari* or *palki*, an ordinary palanquin. Only relatively rich Mundas can afford to engage any conveyance at all. Out of twenty marriage processions one meets, there may be only one with a chandal or palanquin. To carry the chandal was formerly the proper work of the Hindu^z.⁴ Bhūyas who still do this work at Ranchi. (These are not to be confounded with the *Rāj-Bhūyās*, officially called Bhumij, cultivators inhabiting Manbhum, who count themselves as belonging to the Munda race). Nowadays the chandal is generally carried by people of some other caste, in Nag, often by Orions. Amongst the Mundas some object and some do not object to carrying a chandal. In the *Orea* clan nobody may either travel in a chandal or carry one: Oreakilir: *cādālare* dḡ orḡ *cādāl*

caūghāṛī

caūka

geo manasakana. *Sukuprīyas* are trained palanquin bearers, not of a special caste. They may be engaged to carry a chāudal but they ask for a higher pay than ordinary coolies. In several villages a bride may not be brought in a chāudal, nor sent off in one because in those villages there is a spirit who does not like it : taramitra hature *caudalte* kugau org kurihon bida, barang kā baioa, inkug bongā kae sukua mente. The same spirit is said not to like red turbans and to best all power if once he sees a donkey !

caūghāṛī (Sad. *caugharia*; Or *cauguriyā*, row of three tiny kettle-drums, tied in front of a riding native official for the promulgation of laws, proclamation of the rajah's visit, etc), sbst., a small drum now out of use. The Mundas say that this drum was covered with a human skin and that it was used only by rajahs, before the English took over the government of the country.

caūha, **caūha-ṭāṭā**, **caūba jan** Nag. variants of *caūa*, *caauṭata*, *caauṭaw*, Has.

caūka (H. the cube of a 10 ft measure, used to measure tanks, ditches or other excavations) I. sbst. () also *caūkahasa*, the earth contained in a square 10' broad and 1' deep, i.e., a hundred cubic feet : *caūki* (or *caūkī-hasa*) sandakaro dulgtana, earth taken from a 10' square is being thrown on to the road ; *caūki* go nālātekōjana, they are gone to (dig and) carry for wages the earth from a chauka. () also *caukigtya*,

the excavation left after the earth has been dug out of the same measure, sindika gena pipire isā *caūka* (or *caukigtya*) meng, there are many square excavations on the high ground along the road

H. trs., (1) to excavate, v. g., a tank, by juxtaposed and superposed square measures, (2) to cover the ground with the square excavations which remain after the earth has been carried off ; to use a certain plot for the supply of earth. Banda daltanre miād gorako *caukikela*, in throwing up the weir they have excavated a high field () to throw up earthwork for wages calculated on chaukas. bandiko *caukikela*, they throw up the weir in quantities of 100 cubic feet, (4) to allot to smb. so many squares as part of the work to be done : duleg huṇgea enmūntee jokhatinkeḍko, babir horot nko *miād caukikela* org upup in horotnko *babareñtak fhot*, there is little earthwork to be done, therefore he has divided the work amongst them : to each group of two men he gave one chauka to dig and to each group of four men he gave two chaukas. (5) to dig a chauka so many feet deep : miād gāgar ko *apicaukheda*, they have made a treble chauka in a single square excavation, (6) to make a chauka at a certain spot : amdo nre *caūkīlam*, thou, dig thy chauka at this spot. *caukī-n* illx. v., to undertake the digging of so many chaukas : apē miādcaukhanpe ale *baucaukia* yes, undertake one chauka, we will

caūkā-pāvī, p. v., of the village, to be watched at night : ne hatu misamisido *caūkāo*, misamisa kā *caūkāo*.

caūkā-pāvī (Sk. P.) the name of a deer.

caūkā-tākā, sl. t. many, named by sati-hukā (satihukā) mādājī kīrādā.

caūki (H. Sad.) I. sbst. (1) a chair. This article is foreign to the Mundas. (2) a small bed or cart as a relay for postal runners. Every postal runner carries the mail for a distance of about 8 miles, running all the time. At the end of his run he meets a fellow runner bringing the day's post from the opposite direction. After exchanging their loads, they run back to the place they came from, thus completing their day's task. The shed in which they wait is called *caūki*.

II. tis., of the village watchman, to watch, to guard, to make their round : dignarko nidad'p'i hatuko *caūkādācī kā?* Do the village watchmen guard the village at night?

caūkā-pāvī p. v., of the village, to be watched at night : ne hatu misamisido *caūkāo*, misamisa kā *caūkāo*.

caūkidār (H. Sad.) syn. of *dignar*, I. sbst., the village watchman. He is the last and lowest personage in the police service, but not so in the aboriginal village. His official duties are: to report to the nearest police station, the births and deaths in the villages under his care; to report any crimes such as thefts,

murders, to communicate to the villagers any orders issued by the police. The official mark of his authority is a blue turban with a red tassel a blue tunic and a lance. This man represents to the Mundas the British Empire, they have him always before their eyes—many a Munda has died w/o having ever seen any other official, at least during the four decades of the British occupation. The results of this have been baneful. (1) All their watchmen have been, up to the land settlement, weavers (*peśi*) and tailors (*casā*). Aryans of the lowest kind, scorned alike by Mundas, Hindus and Mahomedans. It is believed or surmised that many of them were henchmen of a Earl who had fled to the mountain fastnesses of Chota Nagpur to escape their hard lot. However that may be they were landless and their very precarious means of existence made them resort to expedients either despicable or of dubious honesty.

(2) All this made them the natural allies of the coolie recruiting agents, a set of heartless low caste Hindus and Mahomedans whose misdeeds are described under *arkati*. They have undoubtedly done much to deserve their evil reputation. Had the Government been better informed of the ideas and feelings of the Mundas anent the rights and sanctity of the village family had they known the real character of the *perdes* and *ghasis*, they would cer-

cañidári paësa

Gentry never have inflicted of the grain, husked or not, in them on Mundas villages. As it is, we need not be surprised that the Mundas, otherwise very loyal, should have looked with such distrust on the local officers as to appeal against them and the landlords to the Queen and Parliament.

II. ab. n., the companion of village watchman. *etahabare* is a haemorriœ, a village watchman often receives unmerited scoldings.

III. trs., to engage, to put, sub. as village watchman. *ingko etahabare*, that is the fellow they have made village watchman.

aribiliti, arably v., to accept the situation of village watchman
aribidizi p. v., to be made, to become, a village watchman

cañidári paësa sbst., the tax levied by Government to support the village watchmen. The exactions and vexations practised in the name of Government by the collectors of this tax caused much discontent among the Mundas.

cañí (H. *cañi*) I. sbst. (1) husked rice, m. entrd. both *cañi*, unhusked rice or paddy; and *cañi*, husked rice after it has been cooked. (2) in compounds any other sort of food grain which, when cooked, remains whole and compact and is then called *matka*: *ganagai misa londeleate rjoruaqoa ente rutumoa ad sejuei gatqateteli menoa*, the Indian millet having been parboiled once, is put to dry and then husked; once cleaned it goes by the name of *gatqateteli*. (3) the inner part

cañí

of the grain, husked or not, in opposition to its outer cover. *taot-sikidu ente* *gegege* *gelekam lababu ente ketetege*, the phrase *taot-sikidu* is used for the inner part of the grain when it begins to change from a many state to broken.

Now the idiomatic *jevalad manili ente tana*, the cock-dance I ate is uncooked rice (on my stomach). Until today I still suffered from the things that were said to me, I have them still on my stomach, I can not digest them.

II. trs., to make *aribiliti*, i.e., to break up a kind of stone a wall remains compact when cooked *babu qulu*, i.e., when broken, a *cañido ente* or *ko-mandu*, they fall into *cañi*, and cook *cañido*, rice and the other food grain here named.

cañipay, to break *babu qulu*, *ko-mandu* stone which will be broken whole and remain which when cooked is broken *cañido* so that the remains of it by the *cañido* of which they husk / *cañido* *cañido* from it, he is that whom does not become *cañido*, they do not cook it except after grinding it.

cañesa, a verb n., the rice which has been husked, the amount of it being into *cañi*, rice cooking *cañido* *cañido*, eat at *cañi* *perekana*, the women of this house have husked ready for cooking such an amount of rice that it fills several waterpots; border cindura *cañataldu* in indicating bajana, umir oroko cañihundi; also,

caūli aṛga

the rice husk d. in a former month has been all eaten, nowadays they husk one more so as to gather a provision.

caūli-aṛga (Snl. *caur* &c.) syn. of *lupayāg*, sbst., Ama. Tiliata, Juss.; Am. rantaacae,—a small white-flowny herb used in some places as a po-herb.

caūli-ba sbst., (1) syn. of *karidilā*, Jasminum arboreosens, Roxb.; Oleaceae,—a forest bush, 6-7 ft high, with sweet-scented white flowers. (2) syn. of *ta'cārā*, Swertia affinis, Clarke; Gentianaceae,—the Chiretta.

caūli-burdulud sbst., a smaller kind of flying white-ants which the Mundas do not eat, in contrd. to *burdulud* or *bahiburdulud*, which is eaten, and the largest kind of the latter, *hriburdulud*, which appears with the first rains in June.

caūli-dā, caūli-daha syn. of *horodā*, *horodha* I. sbst., the grubs which will change into ordinary red ants, *haū*, Oecophylla smaragdina. N. B. Grammatically these grubs are not construed as liv. bgs.: *cautidā*, *raūmdā*, *kudidā*, *sebengko* jonea, all the grubs of red ants are eaten: those of the ordinary unwinged red ant, called *haū*, those of the large-winged but not flying red ant, called *raam*, and those of the flying red ant, called *sarasangkog*.

II. intrs., of the red ants, to rear ordinary grubs: haūko ne potomre purageko *cautidākada*, hripiateko *raūmdākada*, in this nest (enclosed in leaves) the red ants are rearing a lot of ordinary grubs, but not many

caūli heper

large grubs.

caūli whi-p p. v., of a red ants' nest, to contain ordinary grubs: ne potomre purage *cautidākada*.

caūli-gaṅga sbst., a flat green ga-shopper smaller than *babagataga*, only $\frac{1}{2}$ " long.

caūli-heper sbst., a marriage ceremony so called. After the essential ceremony has been performed in the *sunduritika*, so that now the bride and groom are husband and wife, the bridegroom remains standing on the mud platform (*nando*) whilst the bride is being carried on the hip three times around it. All the time she keeps throwing at him fistfuls of pearl-beads mixed with sand. In the meantime her elder sisters and elder female cousins, from the position they occupy, standing in order of age around the *nando*, likewise throw fistfuls of the same mixture at the bridegroom. The latter's friends generally find it necessary to spread a cloth before his face and so protect his eyes. This is a ceremony proper to the Tamar country. In Has. it is sometimes replaced, under the same name, by the following: The bride holds with both hands a winnowing basket containing rice; the bridegroom stands behind her and passing his arms around her waist, holds both her wrists. So they make together on foot three times the tour of the *nando*, shaking the winnowing basket all along as if winnowing. As the movements of the bride are hampered, part of the rice gets spilt.

cañli-heper

cañli-jar

This is said to signify that henceforth they will work in unison and help each other. None of my informants ever saw this ceremony performed as described by Sarat Chandra Roy. They think that his informants must have been hinduzed Mundas.

When it is over, the bride, with her left hand, catches hold of her husband's right hand and leads him into the house where they sit down once more on their own special mat. There the matrons of either family begin to chaff them, vying with each other in crities of their new relative, the bride or groom respectively, disapproving of them and finding fault with their appearance. This of course is done in jest, with glaring exaggerations and often without any serious foundation in truth. Most of this banter is exchanged in songs generally composed on the spur of the moment. They remind one of the laments the same women chant at the death of a relative. To sharpen the wits the rice beer which has served in the *jarayad* ceremony is now produced and the matrons of both families do ample honour to the beverage whilst they instruct the young couple in the duties of married life, how they will, in weal and woe, have to work for each other, to feed each other and to take care of each other. Follows the ceremony called *sundibhet*. But between the two there is the dance described at the end under *duldg*. What with the beer

just drunk, the jests indulged in and the discourses exchanged, the matrons are now in the mood for a song they would abhor if sober.

The *cañliheper* takes place only in the bride's village and is not repeated afterwards.

cañli-hore sbst., the pale-grey seeded form of *Dolichos biflorus*, Linn.; Papilionaceae.

cañli-hundi intrs., to husk a provision of rice: nimirko *cañlihundi-jada*.

cañli hundi-p p. v., imprsl., (of rice) to be husked for a provision: Horokoñ dasturkalo purage kā *cañlihundi*, it is not the custom of Mundas to husk much rice in advance.

cañli-jar sbst., husked rice grains. This rice plays an important part in religious rites: (1) In practically all sacrifices three, sometimes five pinches of it are deposited on the ground, and some of the blood of the sacrificed animal is dripped on them (2) When the elders have come to the conclusion that a certain calamity affecting a particular family or the entire village is due to witchcraft, the pahan goes from house to house to collect rice grains. Every head of family takes a pinch of rice from the house store and lays it on the pahan's winnowing shovel. The grains thus collected are, on the appointed day carried by the pahan to some reputed *deoyā* witch-finder; on this journey all the heads of family accompany him. The witch-finder scrutinizes these

grains to find out the witch responsible. (3) When a new house or hut is to be built, a few grains of rice are buried at the four corners of the chosen site, and left there overnight. If they remain intact the site is built upon. If they be attacked by mice or rats the place is abandoned. (4) Single rice grains are used in several consultations or divinations to know the will of Singbonga.

The epd. *caūlijan* occurs especially in the following phrases:

(1) *caūlijan baō* or *caūlijan doje*, to consult in divination the rice grains by the process described under *dorenam* (in entr'd. to the process described under *hidnam*).

(2) *caūlijan lel* may apply to either of these two processes.

(3) *caūlijare nam* litly. to find out by rice grains. (1) The term is used indifferently of *dorenam* and *hidnam* processes. (2) It may be used even of the process denoted by *sagun*, provided rice grains were actually presented to the *maranq deoyā* or *soku* (though, maybe, the latter made no use of them).

caūlijare nam-q p. v., to be discovered by means of rice grains.

(4) *caūlijan horsoq*, *caūlijan suid* or *caūlijan tipi*, litly., to insert or slip rice grains (in a bundle) under the thatch or tiles of the roof; to finger rice grains, to handle rice grains; i.e., to promise a sacrifice for the recovery of a sick person; the spirit to whom the sacrifice is promised, takes the affix *re*: *api mātæte*

laŷhasui jirakana, *Oṛakore caūlijan* *suidaipe*, for the last three days he has had a severe belly-ache, do promise a sacrifice on his behalf to the house spirits (or spirits of the ancestors). The man who makes this promise, holds some rice-grains on his left palm, and standing near the patient, pushes them about with his thumb. The formula he pronounces in the meantime is the same as that used in the ceremony described under *atiw*, trs. After the prayer he packs them into a leaf, passes this several times over the head of the patient and then sticks the little bundle between the rafters and the thatch or tiles or hangs it on the wall. There it remains till the promised sacrifice is offered after the cure.

(5) *miaq caūlijarekenko*, *miaq caūlijare jomtunko*, direct descendants from one common ancestor, who may admit each other to participate in the sacrificial rices offered to the domestic spirits (*biporoq* and *magaporol*). The sentence 'we are all descendants of one ancestor' may be rendered: *ale sobenko miaq caūlijarekenko*, or *miaq caūlijan jomtunko*, or *miaq caūlijare jomtuna*. N. B. A married woman is no longer allowed to partake of sacrificial rice in her parents' home though her husband and children may do so. Notwithstanding this favour her husband and children are not called *miaq caūlijarekenko* of the wife's family: *miaq caūlijare kako hisaboa*.

II. trs., with the patient's name as

caūli-jong

d. o., to consult the witch-finder or sorcerer about smb.'s sickness : *caūlijatukjako*.

III. intrs., same meaning ; *caūlijatukkedale*, *caūlijatukkenale*.

caūlijatuk-en rfix v., same meaning : apicandūtāctele *caūlijatukentana*, boīg-gukāgee piaqtana.

caūlijatuk-q p. v., (1) of the patient, to have a witch-finder consulted on one's behalf : apicandūtāctee ha-ntana, cīnamente kae *caūlijatukfana*? (2) impisl. (of this consultation) to take place : honder *caūlijatuklena*.

caūli-jong Has. syn. of *luknijong* Nag. sbst., Andropogon serratus, Thunb.; Gramineæ,—a tall, erect, perennial grass, used to make brooms.

caūli-mandi Has. and Nag. sbst., half cooked rice, which is neither *caūli* nor *mandi*, in entit. to *bibamandi*, a meal of cooked rice, *tribamandi*, a meal of cooked *viba*, *oemandi*, a meal of cooked *oe*, etc : *caūlimandii* jemakada lāihasujāja, he has eaten half cooked rice, it has given him a stomach-ache.

caūli-sanga (Sad. *caur kanda*) sbst Pyenoeycla glauca, Lindl.; Umbelliferae,—a herb less than one foot high, with a fleshy, cylindric, white root, sweet to the taste, finely cut leaves, and white, rose-tinted flowers in globose, compound umbels. The root is used as a remedy in dysentery three roots are crushed together with a handful of *atikir* roots, mixed with a small cupful of water, and this is taken in three doses. Another way is to eat raw the root of one or

caūtarā

wo of these Pyenoeyclas in conjunction with one root of *ote kilā*, and wo or three roots of *sitiatamku*. The root of *caūlsataga* is also one of the components of the ferment for rice beer.

caūtarā (H. *caurā*) sbst., a covered platform in front of Hindu houses. The word occurs only in songs :

Iti bamarā-gosaiā, iti bongitana,
Iti Rām Lokon iti pujatana,
Piriagi cetanre iti boagatana,
Caurā latarre iti pujatana.

Listen, the Brahmin Ram Lokon is offering a sacrifice. Listen, he offers a sacrifice on the platform, he offers it under its roof.

caūrasi (H. *caūrasī*, equality of surface) trs., to sow or plant not too thinly, not too thickly.

caūrasi-q p. v., to be sown or planted neither too thickly nor too thinly : aleq roa *caūrasiakana*, apeado ganga-naōakana, our rice seedlings have been planted all right, yours are planted too close, too thickly.

caūrasi, *caūrasige* alv., of plants, at the proper distance : *caūrasige* herepe.

caūtarā (Sad.) I. sbst., the ordinary full-dress cloth of women, 12 cubits long and two cubits broad, with one *acra* and a few coloured lines, of which one is about 1½" broad, along one *mai* or long side. This is the dress which is called *paonparia* in songs : *caūtarare* bā koko salačako rawgasjegē, on a *caūtarā* they do not put any coloured flowers or figures, they put the colouring in straight lines.

II. trs., (1) to weave a cloth in the

form of a *cuitara*: songolpariado alom songolpariūa, *cuitaraime*, do not make the cloth with coloured figures, weave it with ordinary, straight, coloured lines. (2) to dress smb. in a *cuitara*: ne dangri ayandi-reko *cuitarai*. i eiko songolparia? On the day of her marriage will they dress that girl in an ordinary cloth or in a cloth with coloured figures? *cuitara-n* reflx v., to dress oneself in an ordinary cloth with coloured stripes: honkodoe ja ihijakédkoa aqloë *cuitaranjana*, landa ge sanaria, she has dressed her children in plain cloth, but herself she has put on a dress with coloured stripes, it is ridiculous, (Itly., one wants to laugh).

cuitara-q p. v., (1) to be made into an ordinary *cuitara* with coloured stripes: kā agamariakana, *cuitara-akana*, it is not adorned with a coloured line of biris, it is an ordinary *cuitara* with coloured stripes. (?) to get dressed in a *cuitara*: kuři *cuitaraakante* hitutee aulja, einamente dasturleka engaapukia kakia songolpariatja? His bride was dressed in an ordinary striped cloth when he brought her home, why did not his parents give her a cloth with coloured figures as is the custom?

câ-cê, cê-cê (long nasals à checked) used of the crying of babies and constructed like *cicô* in the 2nd meaning of this word. The p. v. is *cicêgg*: gamadate honko *cicégtana*, bugileka surukope.

caci var. of *caci*.

câ-cô (II, *cen cen karnâ*, *cun cun karnâ*, squeaking; Sad. *cín cín*) cf. *cicota*, I. sbst, (1) a creaking noise, as v.g., that of a solid-wheel cart: *cicota* aiumpa. (2) the shouting or crying of a number of children at the same time or one after the other: honkoq *cicô* aiump'ana. II. adj., (1) with *sari*, same meaning. (?) with *honko*, children who are in the habit of crying or shouting: *cicô* honko kupulqeko idiked-ko, when going on a visit they took with them children who are in the habit of crying.

III. trs. caus., (1) to drive a creaking cart: apia sigriko neteko *cicô-jadu*, they are driving this way three creaking solid-wheel carts. (?) to cause a number of children to cry or shout: honkoe *cicôjako*.

cicô-n reflx v., of children, to cry or shout together or one after the other: tuři ei canj namtađko meromgupilhonko *cicôntina*? The children who herd the goats, whom have they met that they are all shouting? Is it a jackal or what is it?

cicô-q p. v., (1) to make a creaking noise: sagiri sunumtape, purge *cicôtana*. (?) same as reflx. v.: jân huřia tuři kare tini borote ne honko *cicôa*, these children shout for fear at the sight of the least jackal or wild dog.

IV. adv., with or without the afxs. *ange*, *ge*, *qge*, *tan*, *tange*, (1) modifying *sari*, *aium*, *rikag*, *har*: apia sagiri *cacôtanco* haraujada. (2) modifying *ig*, *kakâ'a*, *rikana*, *aium*:

câ̄k

honko *cic-tangko* ratana

câ̄k, câ̄k (i long) used of women in entr'd to *kâ̄g, kâ̄t*, used of men, I sbst., (1) a shrill and angry shout : inâ *cicâ̄k* amulâ ei? (2) the habit of shouting shrilly and angrily : ne *kuri cik* (or *cicak*) jamaore enkage.

II. adj, also *cicci*, a woman who has the habit of shouting thus : ne hature miâg *cic* buria maja. Also used as adj. noun : nido jamaore nekan *câ̄ge*.

III. trs and intrs, to shout once shrilly at smb : *tobedoe cicchâ̄na*; *tobedoe cicchâ̄ta*.

câ̄c-a flx. v., same meaning : t bedoe *cicenjâ̄ta*.
cic-ge, *cic-ge* p. v., of a person, (1) to be shouted at shrilly, once, *ciclenâ̄ta*, rokage bôre kis nitrakkâleña, I got shouted at shrilly, the anger rose suddenly to her head. (2) also *câ̄c-e*, to take the habit of shouting shrilly and angrily : ne *kuri eragee cicjana*.

IV. adv, with the afxs. *ge*, *ken*, modifying *kakala*, *kaji*, *eraq*, *raka*, *rikan*. *Câ̄ken* with the cpula *a* may be used intslly, referring to the past : misa bâii *câ̄kena*. It is also used as adj. qualifying *kakala*, *kaji*, *eraq* : *cicken* kakalam amulâ ei?

câ̄ka var. of *câ̄ka*.

câ̄k-bagel, câ̄k-bagel (i long) syn of *câ̄k* but only as prd. In the p. v. it is not us d of the habit.

câ̄k-candi sbst., the modality under which *Mahadeocandi* is invoked and acts in the following

câ̄k-cûl

sup irstitious practices : (1) *cacaks* *har*, the driving away of the green bug from the paddy fields. (2) *rog huimunâ*, the "sucking and spitting out" a sickness. (3) *rog kota-giri*, the "shaking off" a sickness. *cicwandi-a* flx. v., of *Mahadeo*, to act in the modality of *cicce nob*.

câ̄k-câ̄g, câ̄k-câ̄k (nasals long) (Sad. *cacukuria*, Or. *cacukurâ* nâ, to speak in a shrill voice) (1) of repeated shrill, angry shout, used in the same constructions where *câ̄g* is used of a single shout. (2) of the habit of so shouting, used instead of *câ̄g* in the constructions where *câ̄g* refers to the habit. The adv. may take the afxs. *ange*, *ge*, *ge*, *ken*, *tenge*, or the forms *ciclekâ*, *câ̄kenjeneâgen*.

câ̄k câ̄k var. of *khârkâz*.

câ̄c-câ̄k-moca, câ̄k-moca (nasals long, also without vocal check) I. abs. n., the habit of shouting shrilly in anger : amâg *cicgejmoet* hokaeme.

II. adj, with *kuri*, a woman with this habit.

ciccedemotaq p. v., to take this habit.

câ̄k-côô frequentative of *côôcô* in its 3 meanings, and constructed in the same manner.

câ̄k-cûl, câ̄k-cûl (nasals long) I. sbst., (1) the squeaks of several mice, in entr'd to *cûcûj*, *cûcûi*, the squeaks of one mouse, and *cûiken*, *cûken* rg, to squeak once only: *cukukog ciccûim* amulâ ei? (2) the squealing or loud crying of several small children, in entr'd. to *cûcûi*, the same of one child repeatedly : ne

câeken

honkoç cîcûr añriko duşum jaked kâ hokaoa.

II. adj., (1) with *sari*, the same squeaks or squealing (2) with *honko*, several small children, up to 7 years old, without connotation of sound: *câgeñ* honkoç bura leltle senkena.

III. trs. caus., to cause several small children to cry, together or severally: honko alep' cîcûrkon.

IV. intrs., of several mice, to squeak: eñuko cîcûrjada, several mice are squeaking.

câeñi-n, *câgeñ-n* rlx. v., (1) of several mice, to squeak. (2) of several small children, to cry loudly: añri duşum jaked janaõ nekageko cîcûrna.

V. adv., with or without the afxs. *ange*, *ge*, *gje*, *tan*, *tange* (1) of several mice, with *rg*, *rikan*, *arymo*, to squeak. (2) of several children, with *meng* and syn., to be still very small: ne orgie honko cîcûrtanko pereggirakana, there are a lot of small children in this house. (3) of several small children, with *rg*, *rikan*, *arymo* to cry loudly: *cîcûrtanko* rataña.

câeken adv.; modifying *jojo*, intensely acid.

câi (Sad.) I. sbst., (1) a caste of thieves, adepts at pilfering in the markets: *Câiko rakabakana*, the Chains have put in an appearance in the market. (2) a man who pilfers in the market: pître *câiko* janaõ deranko tâma, in the market there are of course always people who pilfer.

câðar

II. adj., in the meaning of *cîcûrkon*, acquired by pilfering or picking the pockets: api horoteko cîsañagilq en cû paşage piş atomrako hañmatana, three men clubbed together for pilfering and pocket picking, it is the money so gotten which they are dividing now a little aside from the market:

III. trs., to pilfer in the markets, to pick the pockets: api takako cîkaj, they lighted him of three rupees

câi-n rlx. v., to take to pilfering in the markets: alom *câraa*.

câi-g p. v., to be picked, to be pilfered: kokorombotania sibbarajid taikena, ekaekate *cîjana* pata kaina nukeda, I was often putting suddenly my hands over it, I cannot make out how it was stolen. (2) to be lighted of so much: api tâkue *cîjant*, he was lighted of three rupees (3) to become a pilferer, a pickpocket, to take the habit of pilfering: inj nalo *cîjana*

ca-n-ñi vrb. n., the amount of pilfering or pocket-picking: pître *câniko* cîkeden, horahora paşa bangtenkoç kijiga aiumaujana, they have picked the pockets to such an extent in the market that all along the way when returning we heard of people who had lost money.

câi-sangi intrs., to band together for pilfering or pocket picking.

câðar (Sk. II. *cetavar*; Or. *cior*; Sad.) I. sbst. (1) yak til fixed on a short handle or stick (Pl. XXX. 6): Nagurire *câðar* lekaramreko idia oq tîteko hicia, at the lekar-

iam dance in Naguri the young men take it and wave it in the air, or they stick it as a kind of plume into the girdle on their back. In Haada they do not dance the *lēkaram*. It is very striking that this dance and the concomitant use of the *cîðar*, are as sharply demarcated as the dialect, so that East of the Chaibasa road it is danced only in Sunki, the only Naguri village there. The Oraons appreciate the *cîðar* very much and it seems to be from them that the Naguri people have borrowed its use in this dance. (2) also applied to the horse's tail and to any tails having a tuft of longer hairs at the end, v. g., those of donkeys, bullocks, buffaloes, lions.

II trs., to adorn with a *cîðar*. Hasadgi arandikore cañal janao cutareko *cîðarea*, in Hasadgi when there is a marriage they always put a yak tail at the top of the dome-shaped palanquin.

caðar-en refl. v., to adorn oneself with a yak tail: Iekaramre doçare maçanako *cîðrena*.

câð-câð, kâð-kâð (Sad.; Or. *câð-cuirnâ*) 1º I. sbst., the sound produced by water in the last stage of boiling in a large *catu*, in entrd. to *cîðcîð*, *cîðcîð*, which imitates the same sound in smaller vessels or the sound of boiling in the first stage.

II. adj., (1) with *sari*, same meaning. (2) with *dæ*, water in the last stage of boiling: *cîðcîð dæ sylâ tiiñguitabjana*, he plunged his hand in boiling water and got scalded

at once.

III. trs. caus., to put water to boil in a large pot: *dæle câðe iókeda*.

IV. intrs., to produce the sound described: *dæ câðcîðtana*.

cîðcîð-q, *kiókhîð-q* p. v., to begin producing that sound: *dæ câðcîðtana*.

cîðenötan, *cîðkenedóken*, *kiókhîðtan*, *kiókenkióken* adv., modifying *sari*, *basat*: *dæ cîðkenetíóken basatana*. 2º syn. of *egeq*, *cîðcað*.

câðra (Or. *citora*, white coloured tail; Sad.) adj., used of animals (excepting the jerboa rat), who have a white tuft at the end of their tail. Also used as adj. noun, but only of dogs.

cîðra-q p. v., in the prf. past: *cîðraukuna*, that animal has a white tuft at the end of its tail.

câñâ-câñâ syn of *cîði*, *câñi*, but not used stdly.

câñi, **câñî** I. sbst., tension, distension: ne *câñi* alom qilikañi, do not cause or allow this tension to relax; eui nunükja enamente gairâ *toacirî* òraòjana, the calf sucked the milk that is how the distension of the cow's udder has been relieved.

II. trs., to stretch tightly a cloth, rope or skin, so as to make it quite stiff: *dumanâ ûr câñilere sarjoa*, the drum will sound properly if you tighten the drum skin; *baçar kâ câñilere sandak sijäge kâ jokaoa*, if you do not stretch well the rope, you will not trace the road straight; *gai toae câñigiruakuda*, the cow has so filled her udders with milk that the nipples are stiff and stretched.

III. intrs., to be in a state of distension : *toa cîritanre* geleko tanda-gîrîoa, when the udder is distended, the nipples are divergent instead of hanging straight downwards.

câ̄ri-n, *câ̄ri-n* refl. v., to cause the distension of a part of one's own body : ne hon kûl hegemakan câ̄diko omajia, munûte lâjî *câ̄rinjana*, they gave this boy tea which was much sweetened, he drank so much of it that he has distended his stomach.

câ̄ri-q, *câ̄ri-q* p. v., to be or get stretched tightly : paga sidoleka *câ̄riakana*, the rope is stretched to snapping ; orôdo kâ *câ̄riou*, it is impossible to stretch it more ; baâr kâ *câ̄riukanredo* orygge fâuij reb n, if the rope is not stretched tight enough, then pull harder both of you ; ne gaâg toa *câ̄rigirialna*, the udder of this cow is quite distended ; date ne heng lâjî *câ̄rikana*, the stomach of this child is distended with water. N. B. For the distension of the skin in dropsy they use *tolatuli*, not *câ̄ri*.

cân-dîrî, *ca-n-dîrî* vrb. n., the amount of stretching or distension : *cân-dîrîkâ* câ̄rikeda, odkedzi deate apinapankia sandanajna, they stretched the rope so much that it snapped and both fell backwards ; ne gaâg toa *candrî* câ̄rijana modeipintere sanaleka leqtna, the udder of this cow is so distended that she will likely give a whole bowlful of milk.

câ̄ri Has. I sbst., either in the s. or pl. as inan. o. or in the pl. as liv. bgs., seed lae : *câ̄rikô* caparajada, they are preparing shellae from the

seed lae ; *câ̄rikô* menq ci ? *câ̄ri-ko* menqkon ?

II. trs., to prepare seed lae : êrêkoko *câ̄riyâdkon*.

câ̄ri-i-q p. v., of stick lae, to be prepared into seed lae : tarakodo *câ̄ri-jana*, tarakado amîko *câ̄rioua*, some of the stick lae has been cleaned into seed lae, some not yet.

câ̄ri'e adv., in the form of seed lae : *câ̄rikô* catângâdkon, ei caparate, ei tikiate ? How do they export lae ? As seed lae, as shellae or in cakes ?

câ̄ria, **câ̄ria-guru** I. sbst., the Indian Jerboa Rat, Gerbillus indicus, characterized by the disproportionate length of the hind-limbs and by a white tuft ending the tail. The Mundas appreciate it very much as food.

II. adj., oe u s in songs with *sudom* : Dugumugu eñjalt nokoe sengtan ? *Câ̄ria* sadomte cimaë biridbatan ? Who goes there carried in a domed palanquin ? Who goes there on a horse with a white tuft on its tail ?

câ̄ria sbst., name of a sept of the Mundas. See kili.

cé diminutive of *eq*.

cé-bag :I diminutive of *eqbagel*.

ceca var. of *eqeq*.

ceca futur adj., poetical syn. of *hug-lutur*, with torn ears : Tukutumbâ dulki sayituri, *Cecglutur* bujia susuntana. The *dulki* drum makes a *tu kutumbâ* sound, the torn-eared old crone dances. (Song).

ceca-meca Has. Nag. var of *cecaceca*.

ceca-moca adj., with *kuri*, a bad tempered, snappish woman : *ceca-moca*

cece

kuri jānage kuliliné cákene kajiru-
ara. Also used as adj. noun : neka
cecamociko kulio kánia, acun kánia,
I will neither ask nor order such
snappish creatures.

II. trs., of women, to snap at someone ;
purágee *cecamoca-kulea* ; alom *cecamo-
calea*.

cecamoca-n reflx. v., (1) to speak
snappishly : alom *cecamocana*. (2) to
acquire the habit of snappishness
by not controlling one's temper :
sido bésgee tankena, bar sirmat-
tætee *cecamocanana*.

cecamoca-q p. v., to acquire the habit
of snappishness : ni purágee *cecamo-
cana*.

cece (H. *kekra*) adj., with *kaykom*,
a small and young specimen, up to
1", of any kind of crab. This word
is used instead of *kaykomhon*, which
is never said. Also used as adj.
noun : miad *cecer* namakaja.

ce-ce I. abs. n., intense, disagreeable
bitterness of taste : namináa
cece okoe salatiáa ?

II. adj., intensely, disagreeably bitter : ne suku *cecegea*. Also adj.
noun : nekan *ceceko* okoe jomdaia ?

III. trs. cius, to render intensely
bitter : utupe *cecekeda*.

IV. intns. imprsl., to have a taste of
intense bitterness, to find smth.
intensely bitter : *cecejuna*.

cece-gg p. v., to turn intensely bitter :
sibil suku misamisa *cecegoa*, the
tasty form of the bottle-gourd sometimes
turns out intensely bitter

V. adv., with or without the afxs.
ange, ge, tan, tange, also *cekenegken*,

cecerá

modifying *harad* : biadimbu orq
misamisa suku *cegltan* harada, jom
ká sahatiáoa, the snake-dimbu and
sometimes the bottle-gourd are in-
tensely bitter ; káinin *cekenegken*
harada, quinine is intensely bitter.

ce-ce (Sad. ; *cici*; or *ci'u ci'u*)
I. sbst., the cheeping of the young
of birds in the nest : *ceglin* aiiumla.

II. adj., with *sari*, same meaning.
III. intrs., to cheep in the nest :
tukare honko *cegjida*, the young
birds are cheeping in their nest.

ceg-n reflx. v., same meaning : en-
anatéko *cegutana*.

cegltan adv., modifying *rg*, to cheep
in the nest : *ceglinho rajada*,

ce-ce diminutive of *cece*.

cecenkelg (Or. *ce'leng'o*, shallow)
I. adj., shallow ; used of small ves-
sels as v. g., a saucer, in entrd. to
ekaeuka, used for larger vessels.
Also used as adj. noun : *cecenkelge*
huñage soaba, little is contained in
a small shallow vessel.

II. trs., to make a small vessel shal-
low : dubúri purágepe *cecenkelgeda*,
you have made the stew plate too
shallow.

cecenkel'e-g, *cecenkel'e-gg* p. v., to be
made shallow, to be shallow : ne
dubúri *cecenkelakan*.

cecerá (H. *ciruá* ; Sad.) I. adj.,
of cloth, worn through, worn and
torn. Also used as adj. noun : *cece-
rakotee* umakana.

II. trs., to wear a cloth through, to
wear a cloth(s) long that it is torn :
lijae *cecerakeda*.

cecerá-q p. v., to get worn through,
to get worn and torn : lijä *cecerá-*

cecera-mecera

ced-bagel

akina.

cecera-mecera I. subst., collective noun for rags, worn-through garments, clothes worn to pieces : aña *ceceramecera* bari meng.

II. trs., to wear through several garments : lija *cecerameceraakeda*.

ceceramecera-q p. v., of several cloths, to get worn through and torn : lija *cecerameceraakana*.

ced I. trs., (1) to alternate small and big ones, to alternate small or big ones with groups of big or small ones, or groups of big ones with groups of small ones; to alternate colours : honko *cedkome*, alternate the small and big boys; hi-ir *cedkme*, alternate or seriate the beads of the necklace either according to size or according to colour. (2) to pass smb. over, to omit, to leave out smb., v.g., in a division or distribution in which he is expected to share. In this meaning it is generally affixed to *om*, *em*, to give : *emcedkjinae*, *cedkjinae*, he passed me over in the distribution, he did not give me a share.

II. intrs., to ripen irregularly, successively; said of the fruits of the fig kind and of such other fruits as grow in spikes or bunches, when a fruit is ripe here and there among the others on the same branchlet, spike or bunch : hesa *cedtana*, the fruit of the *hesa* tree is ripening irregularly.

ced-en refl. v., to put themselves in order, alternately a big one and a small one : mara, *cedenpe*, well then, put yourselves alternately a big boy

and a small boy.

ced-q p.v., (1) to be put alternately in regular order : honko *cedukuna*, hisir *cedakana*. (2) to be passed over in a distribution : jatao kako *emeedjana*.

ce-n-ed vrb. n., the seriality, the amount of regular variation : *ceneq* kā tāukajana, mid dānjēgō kape cedkeda, the seriality is not constant, you have not kept to the same rule of variation; hisir gutufanre *ceneqko* cedkeda midta jaked begar cedte banca, in stringing the necklace they have varied so regularly the size or the colour of the beads, that the seriation is nowhere interrupted.

ced parallel of *em*, *om*, in songs and sacrificial formulas. trs., to give : tisiadole omamtan *cedamuna*, today we give and offer thee (this sacrifice); Gonakadkodogako calatidkodo, Kägebu omakoa bonagamandi. Gonakadkodogako calatidkodo, Kägebu *cedakoa* dhoromsaba. Let us not permit our married daughters to partake of the sacrificial rice and beer.

ced-q p.v., parallel of *omq* in songs and sacrificial formulas, to be given.

ce-p-ed repr. v., parallel of *opom* in songs: Kāremalagalaa eepedago, we will give each other a necklace made of *Saccharum spontaneum* grass.

cedām var. of *cadām*.

ced-bagel syn. of *pedcebagel*, *cedken bę*, *pedceken bę*, I. intrs., to spit suddenly, once, through one's teeth : *cedbagelkedae*.

II. trs., the same on smb. : *ced-*

ced-ced**cedigI**

bageltqiniae, he spat suddenly on me through his teeth.

cedbagel-q p.v., to be so spat upon.

ced-ced I. sbst., the call of *juruūn*, *manaleçrē*, the white-eye.

II. adj., with *sari* or *rq*, same meaning.

III. intrs., to call like this: *juruūn* *cedcedjada*.

cedcedltan adv., modifying *rq*: *manaleçrē* *cedcedtane* *rajada*.

cedere-bedere, **cidiri-bidiri**, **cerebere**, **ciri-biri** (Sad. *cidir-bidir*) I. sbst., speckles, the state of being speckled: ne lijare *cederebedere* mena, this is a speckled cloth.

II. adj., speckled: *cederebedere* *lijā*, a speckled cloth; *cederebedere* *rānā*, the state of being speckled, Itly., speckled colour; *lijā* *cederebedereyea*, *lijā* *cederebederetana*, the cloth is speckled. Also used as adj. noun: *miad* *cederebedereq* *kirinala*, I bought a speckled cloth.

III. trs., to speckle: *eikanatepe* *cederebederekeda* *lijako?* With what have you speckled your garments.

cederebedere-q, *cidiribidiri-q*, *cerebere-q*, *ciribiri-q* p.v., to get speckled: *soso sunumte* *lijā* *cederebederejana*, the cloth has been marked with (black) speckles by means of the sap of the Semecarpus nut; *binhai maruakanre* *hendere sasanalekao* *cederebedereoa*, the eel-fish, when full-grown, becomes speckled yellow on a black ground.

cederebederetan alv., maruakan *binhai* *cederebeleretane* *rañakana*.

cedigI, **cidigI** syn. of *tijigi*, dunil

Has. I. sbst, the act of throwing in a downward direction a heavy stone or piece of wood at someone: *miq* *cidigile* *jetao kae rusajana*, he was not in the least overcome by a heavy stone being thrown at him; *miq* *cidigile* *bin* *kae danmanaõjana*, the snake was not hit to death by the first stone which was thrown at it.

II. trs., to lift up, generally with both hands, some heavy object and throw it at smb. in a downward direction: *tuñu lör* *bittarren* *namlijuiia* *cidigiki*, kaiua goðdajaja, I saw a jackal in a ravine, I let a heavy stone drop on the animal but could not kill it; *soben diri lorø* *cidigitam*, throw down all the heavy stones into the ravine.

cedigi-n, *ciligi-n* refl. v., to throw or let fall a heavy object on one's own foot: *bin* *cidigitanre* *ainage* *kañain* *cidiginjana*, when throwing heavy stones at a snake, I hit my own foot; *diriko bëseleka* *duplicead* *sabepe* *käredo* *uñjan* *sanjokorepe* *cidigina*.

ce-p-edigi, *ci-p-idigi* repr. v., to throw heavy stones on each other's feet: *kañakorekiñ* *epidigitana*.

cedigi-q, *cildigi-q* p.v., (1) of heavy objects, to fall or be thrown down on smb, *diriko bëseleka* *duplicead* *sabepe* *uñjan* *sanjokore* *cidigioa*. (2) to be hit by a heavy object which falls or is thrown down: *parkanme* *cidigiakangeam*, go aside, thou wilt be hit by a heavy stone; *iña* *huranatepelatanre* *pura* *honko* *kañako* *cidigiana*, in passing the

cedigi-gog

bricks from hand to hand (litly., throwing-receiving), many of the boys got hit on their feet; kan-
tarateoko *cidigiau*, kakaruteoko *cidigiau*, people may also get hit by a jack fruit which falls down or by a falling pumpkin.

ce-n-edigi, *ci-n-idigi* verb. n., the act of throwing a heavy object at someone, its extent or the number of times it is repeated: misa *cinidigite* bia kae danmanojana, misa *cinidigulu* j-tao kae atkarkoda, the first time they shied a stone at him, he was not aware of the fact; *ciničikiko* *cidigikia*, bia gota hormo sereduterjana, they hit the snake so much with heavy stones that the whole body was crushed to pulp.

cedigi-gog, *cidigi-gog* trs., to stone to death: locopariate biale *cidigigoekia*, from the rice field ridge we stoned a snake to death.
cedigigoj-q, *cidigigoj-q* p.v., to be stoned to death.

cedken syn. of *pedeeken* adv., modifying *iq*, descriptive of the sound of spitting (once) through the teeth: *cedkene* *betalma*.

cedkeneedken adv., the same repeatedly: *cedkeneedkene* *bejada*.

cedu Ho, *cidu* syn. of *tiju*, worm. *Cidu* is used by children instead of *tiju*.

ceđegę var. of *cerege*.

ceg bagel diminutive of *cebagel*.

cegena sbst., a small child with a large belly: miad *cegena* hijglena, barasuncle hññ idibarajada, a small child with a large belly has come,

ceka-caki

it is with difficulty that it carries its belly about.

cegen-cegen (Sad, *sezagd-sezagd*) syn. of *asauasau*, *esereseza*, *jomkeate* *čkesike* and (partly) *torontorona*, intrs. imprel., to feel difficulty in breathing for having eaten too much: *cegenezegenjaia*.

cegenezegen-en rlx.v., to eat so much as to feel oppressed: *sanagete* *cegenezegenenjanit*.

cegenezegen-q p.v., same meaning as imprel.

cegenezegenan, *cegenleka*, *cegenkence-* *geaken* adv., modifying *buakana* or *jomakida*, so as to feel oppressed.

cegenezegenoge adv., modifying any tense of *jom*, so as to feel oppressed afterwards: küh sibil utako nam-kere honko *cegenezegenoge* *jomea*, when the stew they get is very tasty, children will eat so much that they feel oppressed afterwards.

cegken adv., modifying *ma*, diminutive of *cäken*.

ceka yar. of *ciča*.

ceka-cakti, **ceka-ciki**, **coka-coki** *coka-cuki* (Or. *cokkh*, side) syn. of *okaoki*, *okauki*, *ombaombi*, *ombambu* I. adj., with *hora*, a very steep path: *cekaciki* *horale* *namlä*, we came to a very steep path, i.e., we had to climb a very steep path. Also used as adj., noun: *hela*, ne *cekacikitebu* *sena* *ci* *etähonatebu*? I say, are we going by this steep ascent or by another way?

II trs., to climb swiftly a slope, a tree: *en hejeheje buruie cekaciki-lq*, *sobenkole sâčsôčcabajana*, we climbed swiftly that steep hill, we

got all of us quite out of breath.

III. trs. caus.; sadom burureko *cekacikikja*, they caused the horse to climb the hill at a gallop.

cekaciki-n refl.v., to climb swiftly a slope, a tree : daruree *cekacikin-jana*.

cekaciki-q p.v., (1) prsl., to have to climb a very steep ascent : sengiplirele sonakodoporojana, hijyruaq tanredole *cekacikijana*, in going we went down headlong, but we had a stiff climb back. (2) imprsl., of the action of climbing swiftly, to be performed : burnu rakałtanre sonagafado kā sensekeraoa, *ceka-eikwa*, in climbing a hill one cannot walk fast as in ordinary walk, one has to climb swiftly, i.e., swift climbing is different from fast walking.

cekaekitan adv., of climbing, swiftly : *cekacikitane* rakałtana, he climbs the slope rapidly ; kulaéle namkja *cokacukitanle* niridikeda, we met a hare and ran up the hillside in hot chase ; darure *cokacukitan* dejanja, he climbed swiftly on the tree.

ceka-caki, ceka-ciki sometimes used as var. of *cikacaki*.

cekad var. of *chekad*.

cekalekan var. of *cikalekan*.

cekate var. of *cikate*.

ceke-ceke trs., to cram one's stomach with food : läjí *cekecekedo*. It is used mostly of animals ; when speaking of men *rigrid* and *cengencegen* are generally preferred. *cekeceke-n* refl.v., to eat to bursting point : jomjomtee *cekecekenjana*.

cekeceke-q p.v., to get crammed with food : manditege läjí *cekecekejana*, dà nülere kā soaba, the stomach is stuffed with rice, there is no place left for a draught of water ; ne hon eikanateo *cekecekeakana*, jürom kançapate ei mandite ? of what is this child crammed full ? of ripe jack fruit or cooked rice ? *cekecekege* adv., with *jom*, so as to get full to bursting point.

cekeceketan adv., with *bīq* or *joma-kuda*, so as to be full to bursting point : *cekeceketane bīakaná*.

cekg-cekg I. sbst., the sound of dabbing a wet cloth on a slab.

II. adj., with *safí*, same meaning.

III. intrs., to produce this sound : *cekecekejudae*.

cekeceketan adv., producing this sound : hija *cekeceketane sobodjada*, he washes the cloth dabbing it on a slab.

ceken adv., (1) syn. of *eglen* when used of pungent taste. (2) diminutive of *egken* when modifying *mg*.

cela (II. Sad) I. sbst., a disciple, an adept, a follower, a pupil : iskulre gel horo *celako* menäko, there are ten pupils in the school.

II. trs., to gather or accept disciples or pupils, to try and gain adepts or followers : en dêöra upun horoo *celataqko*, that witch-finder has four pupils to whom he teaches his craft ; Birsa isu horokoe *celaledko*, Birsa had gained many adepts.

III. intrs., to become the disciple or adept of a man, of a doctrine or art. The leader or master takes

the afx. *g* or *täc*; the doctrine or art takes the afx. *ie*: sokötär mo-kötärkolq purasa dubjärutanre hosyo kajire cēlg.

cela-n refl. v. same meaning and construction: okoetarem celantana, whose pupil, disciple or adept art thou? bañhireko celantana, they are learning carpentry; kumbüñure, hosyo kajire, susunre alom celana, do not go and learn from anybody to steal, to lie, to dance.

ce-p-cēla repr. v., to be each other's pupil: horokaji orq angrajirekiia cepelatana, one teaches Mundari to the other who in return teaches him English.

cela-q p. v., same as intrs.: okoetarem celaukana? apeo ei Birsaape celaiana? Have you too become followers of Birsa?

ce-n-cela vrb. n., (1) a disciple: niku okovä ceneleko? (2) the number of disciples: ceneiae celakedkoia sobensäre iniä celako menäbañakoa, he has so many adepts that they are met with everywhere.

celan syn. of *bändä*, *matea*, I. sbst., a small earthen waterpot. II. intrs., to make a small earthen waterpot: kumbar ciminaqe celazkedä? How many small waterpots has the potter made?

celaz-q p. v., of small earthen waterpots, to be made: apia eskar celazakanä.

celan-dagq, celan-daq p. v., of girls, to become old enough to carry on their head a *celan* full of water, (about ten years): celazdagakanæ. *celazdagakanz* noun. of agency, a

girl about ten years old.

cēl-cēl, cēl-cepel (Sad. *cal-capal*)

I. adj., brimful, used of water vessels and wells and, more rarely, of rice fields, bunds and rivers, in entrd. to *cakameil*, either brimful or full to overflowing, used of rivers, bunds and rice fields; *pariri*, full to overflowing, used of bunds, rice fields, wells and water vessels; *sariyi*, full to overflowing, used of grain recipients; *kacakail*, *kacamkail*, *kicamki*, full with a compact mass of men, animals, bales, etc.; *peregiri*, to fill entirely, general term: *cēlcepe!* dūriq dä enkatege buragoa, the water of a brimful village spring is drawn by simply plunging the waterpot into it; *cēlcēl* cañ begur qögataókeate kā dupilitua, one cannot carry a brimful waterpot on the head without first pouring off a little water.

II. trs., to fill to the brim, of a water vessel: cañ *cēlcepeltam*.

Rarely used of bunds, rivers and rice fields: neskanaq dä leçonakoo *cēlcepelkedu*, the last rain has filled the rice fields level with the ridges.

cēlcēl-q, cēlcepel-q p. v., to be filled to the brim, of water vessels and sometimes of rivers, bunds, rice fields; to become brimful, of the village spring.

cēlcēltan, cēlcepeltan adv., modifying *perç*, to the brim, of water vessels and wells, rarely of rivers, bunds and rice fields: cañ *cēlcēltane* perçeda: gañarä dä *cēlcepeltan* perekana, the water in the river flows on a level with the shore.

cema var. of *emā*.

cenda (Or.) I. abs. n., the age of nearing puberty : *cendarekīq ařandijana*, they were married before full puberty.

II. adj., with *dangra* or *kora*, a youth who has not reached full puberty, who is only 14 or 15 years old. (2) with *dangri* or *kuri*, a maiden who has not reached full puberty, who is only 12 or 13 years old.

cendə-q p. v., to reach this age : *cendaylanae*, *cendauakanae*.

cendəq-cendəq (H. *khindānā*, to scatter) syn. of *candakacumkūku*, *cankadeumkud*, *cimkadeumkud*, *cumkadeumkud*.

cene sbst., bird, used by small children instead of *eđe*.

cene-mene (Or. *chener-mener*, cross, peevish) I. sbst., the mumbling or low pronunciation of a sacrificial formula (not used in any other connection) : *kundamato cenemeneiñ aliumla*, okoe bongatana?

II. adj., with *kakla*, the same mumbling or low pronunciation.

III. trs., used by small children for *bɔqta*, to sacrifice : *aba miñ titiñ cenemenekejia*, my father has sacrificed a fowl.

IV. intrs., contrary of *diraq*, to pronounce a sacrificial formula in a low voice : *pura kae kakalakedae cenemenekejia*.

cenemene-n reflx. v., same meaning : *talaganṭalekiae cenemenenjana emeo kae ṭundujada*.

cenemetenan adv., with *kakla* or

boqta: *cenemenetane* bongikeda.

centa I. abs. n., (1) envy, jealousy. (2) spite, enmity.

II. adj., with *jagar*, envious or spiteful talk : *nea centa jagar*, bugin jagardo kā, this is said in spite, not with a good will.

III. trs., to envy smb., to be jealous of smb., to treat smb. spitefully : *punjijanae menteko centajgia*, they are jealous because he became rich; *nalisre jitařgatko centajglae*, they are spiteful because we gained our ease; *ne buria kimintee centakia*, that woman treated her daughter-in-law spitefully. Note the proverb: *gayiner centa ei hiliera centa*, one's mother-in-law and the wife of one's husband's elder brother are as bad the one as the other for treating one spitefully.

centa-n reflx. v., to be envious or jealous, to act spitefully : *ne horo puragee centantua*, ačartaoom kae leltana, this man acts in a very spiteful way, he does not foresee the consequences of his conduct.

ce-p-enja repr. v., to envy each other, to be jealous of each other, to plague each other : *hirumeare purasako cepentq*, wives of the same husband are often jealous of each other.

centa-q p. v., to become jealous, envious or spiteful : *cen'ajanae*.

cēn-cēn onomatope, I. the sound of the smallest kind of cymbals.

II. adj., with *sari*, same meaning.

III. intrs., to clink cymbals of the smallest description : *cēnēnjułako*.

cengere

ceñgērēq-q- p. v., of small cymbals, to be clapped and so produce a sound like 'chengcheng': *huriña kartal ceñgērēq*.

ceñgērēqlan adv., modifying *sari*, with a sound like 'chengcheng'.

cengere syn. of *henjere*, trs., to tear off branchlets or twigs: *munga-ārg ceñgerecōme*.

ceñgēre-j- p. v., of branchlets or twigs, to be torn off: *ciminaia mungaārg ceñgerekana*?

ce-n-ceñgere vib. n., the amount of twigs plucked or torn off: *ceñgerekeda*, *gōta darurā mungaārg cabatida*.

cengol-menq I (Sad. *ceñgur-menq*) I. abs. n., (1) shamelessness of women, specially in talk. (2) impoliteness of men: *nire cengol-menq* eilekate *sřjaōjan*?

II adj., (1) of women, habitually shameless in speech: *cengolmenqol kuři*. (2) of men, impolite: *ceñgol-menqolgeae*, he is an impudent fellow: *ceñgolmenqol hopokolojetana kā mundioa*, in the company of impolite people nothing is sure, nothing can be foreseen, i.e., one never knows what incongruity they are going to say.

III. trs., (1) of men, to speak impolitely, without due respect to smb.: *ceñgolmenqolked'eae*. (2) of women, to talk smut to smb.: *ceñgolmenqolked'eae*.

IV. intrs., (1) of women, to talk smut. (2) of men, to be impolit, not to show due marks of respect: *en hořo ceñgolmenqollana*.

ceñgolmenqol-en refl. v., same

cepa

meanings: *enka alom ceñgolmenqolena*, do not talk smut like that, do not be so impolite.

ceñgolmenqol-q p. v., to acquire the habit of smutty talk (women) or of impoliteness (men): *puragee ceñgolmenqoljana*.

V. adv., with or without the affx. *ge* or *tan*, smuttily (of women), impolitely (of men): *ceñgolmenqoltane jagartana*; *gasikeda*, *ceñgolmenqolgeee rikanjina*, he broke wind, he has been impolite.

ceñgorod-saṅga sbst., the root of *birkunduru*, *Zehneria umbellata*, Thw; Cucurbitaceae,—a slender twiner of the jungles with angled or lobed leaves. Its fruit, a red, oblong berry, about 2" long, is called *kajikitačir*; it tastes like cucumber and is eaten raw or cooked. The leaves also are eaten raw. Some *ceñgorod* tubers are uneatable. It is said that they are those of the male plants and that they can be recognized by the leaves being deeply lobed and bitter to the taste. There is moreover a superstitious belief that if, while digging for it, you call the *ceñgorodsauṅga* by its true name, it will *ipso facto* turn bitter. Therefore at that time people call it *kundürusauṅga*.

cepa Has. Nag syn. of *cepa* Nag. I sbst., a sod: *ločonari cepate* *kasältape*, repair with sods the embankment of the rice field.

II. trs., to repair with sods an embankment: *ne ari cepaepa*.

III. intrs., to make sods: *mapa-*

raagee *cepa{j}ada*.

cepa-g p. v., (1) of sods, to be made: *maparaage cepaakana*. (2) of embankments, to be repaired by means of sods: *api cepaakana*.

***cepa-dupil** sbst., an oath about a boundary: *cepadupil* *habajana*, the oath about the boundary has been taken. When this is used predicatively the two components of the epd. are disjoined: *cepakiz dupilkeda*. The two litigants are made to walk over the disputed ground carrying a clod of its earth on their head. At the same time they must take an oath with imprecations over themselves and their descendants. It is said that formerly they buried the legs of the two litigants standing beside each other: the one whose legs were attacked by white-ants was proved to have lied.

cepe Has. **ceped** Nag. (Or. flattened by sidewise pressure), trs., (1) to put the tip or end of smth. to one's mouth: honko toa nunūtanre *geleko cepe{a}*, babies whilst sucking, apply their lips to the nipple; *cunagi cepe{j}ada*, he puts or holds the cigarette to his mouth, i.e., he smokes; Gásiko pererédra *conopokko cepe{a}*, the Gasis put the mouthpiece of the trumpet to their lips; *daangrako murlira cenepgko cepe{a}*, youths put the mouthpiece of their flute to their lips. (2) to suck out or suck dry smth. which is not put in, but to, the mouth: *uliko cepe{j}ada*, they hold the mangoes to their lips

whilst they suck and press out the juice: *câčako babako cepe{a}* the green bugs apply their mouth to the top of the rice grains and suck out the juice; *gañgau*, kodo ad gûkosear honko kub suku teko *cepe{a}*, children are very fond of sucking the juice from the stalks of Indian or Egyptian millet and of sugarcane.

cepe-gq, *ceped-g* p. v., (1) to be put to the mouth. (2) to be put to the mouth and sucked out.

ce-n-cepe, *ce-n-ceped* vrb. n., (1) the things which have been put to the lips and sucked out; the amount of sucking out things which are not put in, but to, the mouth: ne bâlo oko honko *cenepg* naminâa otere tasiikana? What children have sucked out all these flowers strewn on the ground? *cenepgko cepekeda*, honko goña darurî murudbâko cabukeda, the children put to their lips and sucked so many flowers of the Butea tree that there are none left on the tree. (2) syn of *conopoi*, the mouthpiece of the *pereré*, trumpet, and the *muri*, flute.

ceped (See under *cepe*) I. adj., (1) flat, thin. (2) of grains, empty, devoid of flour: ne kalomdo babi *cepedgea*, dâ kâ taikena, this year the rice grains are empty because the rains failed.

II. trs., to flatten, to make thin: ne pahal *cepedlam*.

ceped-g p. v., to be or get flattened, to be made thin: *hupialeka dallero ne mered cepedo{a}*, this iron gets thin with a few strokes.

ceped

ce-n-ceped vib. n., the amount of flattening: miağ eütü eütüte *ce-ne-pe-de* cepedjana, lađlekae etanajana, a mouse has been crushed so flat under a waterpot that it is no thicker than a cake of bread.

ceped (Or. *cep'ē*, flattened by pressure) I. sbst., an oil-press consisting of two planks. The lower one has a circular groove with two outlets. Inside this groove is placed the *putuli*, plaited tube containing the oil-seeds. It is placed on end and crushed between the two planks which are roped at both ends. The ropes are levered taut by means of a pole.

II. trs., to press oil by means of a *ceped*: sunumpe *ceped'keda* ei?

ceped-q p. v., of oil, to be pressed by means of a *ceped*: ne koronjosunum holage *ceped'lena*.

ceped-ici, **ceped-iri**, etc. Nag *cepe-ici*, *cepe-iri*, etc. Has. trs. caus., to let smb. put to his lips and suck smth.: honko ieğbā alom *cepeirukkaa*, do not let the children suck the *ieg* flowers. N. B. This word is practically never used with the meaning of to give suck to babies or to the young of animals. They prefer to say: *nunuaime*, give it suck; kae *nunueikaiia*, she does not let it suck; kae *nunuaia*, she does not give it suck, etc.

ceped-ici, **ceped-iri**, etc. Has. trs., caus., to cause to make flat or thin.

ceped-mū sbst., litly., flat nose, is used as a nickname.

ceped tiki sbst., the small, flat, brown tick of dogs and cattle.

cepel-cepel

cepel concurs with the repr. form *nepel* to form the jingle *nepelcepel*.

cepel-cepel (Sad. *capal-capal*) diminutive of *copolcopol*, I. sbst., a slight but continued splashing sound on the surface of water: *cepel-cepel'em* aiumla ei?

II. adj., with *sari*, same meaning.

III. trs., to splash water so as to make this sound: daę *cepelcepeljada*.

IV. intrs., to make this sound whilst splashing: setahone atukja, nădo gararee *cepelcepeljada*, he threw the puppy into the river now it is splashing on the surface.

cepelcepel-er reflx. v., same meaning: céreko reagentinreko *cepelcepelenä*, birds when bathing splash slightly in the water.

cepelcepel-q p. v., of water, to be splashed slightly: daę *cepelcepellenä*.

cepelcepeltan, *cepelkencepelken* adv., with a slight splashing sound: maęno *cepelcepeltane* reagentana, the myna bathes with slight splashings.

cepelken adv., descriptive of the sound of something small and flat falling or jumping on to the water and remaining on its surface: kecerimure honko *ceped* goęliri kăredo rapuł keęg dărko huranęa, ena *cepelken* uiugoa, boys playing "ducks and drakes" throw a flat soft stone or a piece of tile, this falls on the water with a slight splash;

sakam däre *cepelken* uiugotana, the leaves are falling on to the water with a slight splash; hupurina cokoko däre *cepelkenko* kuřilea, barunđako curburgkenko kuřilea, small frogs jump on to the water with a slight splash,

cepelta

bull-frogs plump noisily into it.
cepelleka adv., (1) same as *cepel-cepeltan*. (2) fig., with *rasi*, to pour water into smth. so as to render it too liquid: *utu cepellekae rasitada*, she has made the stew too thin; *ili cepelleku rasiakana*, enado mačaete rasi cetanakana, the brew is too watery, i.e., there is liquid on top of the dregs. (Compare this meaning with *cē/cepel*).

cepelta, cepēta (Sk *kāpiṭ* H. *capta*; Sad.) intensive of *ceped*, I. adj., quite flat, quite thin: *cepelta dirire lijako nurača*, they wash the cloths by beating them against a stone slab. Also used as adj. noun; *cepeltako netare tiračepe*, pile up here the flat stones in layers.

II. trs., to make quite flat, quite thin: *pahal alom cepeṭaea*, do not flatten too much the plough-hare. *cepelta-ꝝ, cepeṭa-ꝝ* p. v., to become or be made quite thin, quite flat: *enam koṭglero cepeltava*, if thou hammer on that it will become quite flat.

cepeltage, cepeṭage adv., modifying *lelg*: *diri cepeṭage lelgana*, the stone looks quite flat.

cepo *file* Sarat Chandra Roy, syn. of *dahikal*, sbst., the Magpie-robin or Indian Nightingale.

cepo IIas. *cepg, cepod, cepo᷑* Nag. (See under *cepe*) I. adj., battered, depressed: *cepo ḥia*, a battered tin; *nea cepogea*, ena goṭagea, this is depressed, battered in; that is round, entire, undamaged. Also used as adj. noun: *cepoko alom auia, bugin ḥia auime*, do not bring

cepo

battered tins, bring good ones; *ceporoge, tegaorq̄tada enate cepogi-rijana*, he trod again on the part already depressed, now it is quite battered in, quite flat.

II. trs., to depress, to beat or batter in, in one part or place, smth. which originally had a full regular form or shape, v.g., a square or round tin, a rubber ball, a bucket and the like: *ne balqidoko cepokeda*, they have battered in this bucket (on one side or in several places).

III. intrs., to shrink, to sink in: *joae cepotana mārimāp̄ite*, little by little he becomes hollow-cheeked; *ini᷑ joa harānti cepotant ei hasute?* Do his cheeks fall in from age or owing to sickness? *reŋgeṭe lāgi cepogiridakanā*, his stomach is quite sunk in from hunger.

cepo-n, cepe-n, cepol-en, cepo᷑-n reflx. v., to suck in one's cheeks, to draw in one's stomach: *cinaamento joam cepontana?*

cepo-ꝝ, cepo-gꝝ, cepol-ꝝ, cepo᷑-ꝝ p. v., (1) same meaning as intrs.: *en maṭardo cepočakanā*, those are wrinkled peas; *joae cepotana*. (2) to be or get depressed, beaten or battered in, in one part: *ne ḥia purago cepoakana*, kamimente oṛqdo kā baiua, this tin is battered in so much that it cannot be used any more for anything; *neam oeglero cākarə rabar cepogiriva*, if thou undo this (the valve of a bike wheel), then the rubber (tyre) will become entirely flat.

ce-n-epo, ce-n-cepg, ce-n-epod, ce-n-cepo᷑ vb. n., the depression produced;

cera

the amount of depression : enado holarq *cenepo*, that depression was formed yesterday ; *cenepoe* cepokeda, ṭunakirq kandom rocoduterjana, he compressed the basket so much (v.g., by treading on it) that the rim has entirely come off.

cera var. of *chera*.

cera-ciri var. of *cherachiri*.

cer-bagel trs., syn. of *cerken rika*, *cerken ore*, to tear suddenly with a rending sound.

cerbagel-q p. v., to get torn suddenly with a rending sound.

cer-cer (II. *cirnā*, to rend) I. sbst., the sound of rending paper, cloth : cikan *cercer aiumentina* ?

II. adj., with *sari*, same meaning.

III. trs., to tear cloth or paper with a rending sound : kagi je *cereer-jada*.

cercer-q p. v., to get torn with a rending sound : cikanq *cercerqtana* ? lija oregotana ei kagaj oregotana ? What is it they are tearing with a rending sound ? Is it cloth or is it paper ?

cercertan, *cerleka* adv., with a long-drawn rending sound.

cerkencerken adv., with an intermittent rending sound : entedo kisjanei ainq lija *cerkenceerkene* seredkeda, then getting angry, he tore my cloth to shreds.

cerken adv., with a sudden rending sound : kagaj *cerkene* rikakeda, kagaj *cerkene* orqla.

cereb, **ceruh**, **ciruh**, **cerbereb**, **cere-cereb**, syn. of *eq* (which is commonly used in both Has. and Nag.), trs., to kiss.

cere-bere

ce-p-eretb, *ce-p-erub*, *ci-p-trub* repr. v., to kiss each other.

cereb-q, *cerub-q*, *cirub-q*, *cerbereb-q*, *cerebereb-q* p. v., to be kissed.

cerebken, *cirubken* adv. describing the smacking sound of the lips in kissing once : *cirubken* joarkpacii sengjana, kuli nāre kaji jetana bangjani, she greeted me (she put her hand to her forehead) making a kissing sound with her lips and went away ; we neither asked nor said anything.

cerebcereltan, *cerleka*, *cirubeiruh-tan*, *cirubleka* adv., the same repeatedly or severally : *cirubeiruh-tanko* copotana.

cere-bere var. of *cereberebedere* ; occurs in songs and tales : *cerebere-cerebere bitra*, it is covered with variegated flowers.

cere-bere (Or. Sul *cerr-berr*) I. sbst., (1) chattering and twittering of numerous birds, v. g., when they go to roost. (2) pleasant babbling of assembled people without dissonance, without shouting, without quarrelling, etc. : *cerebere aiumentana*. It is not used of the uproar of a crowd, of which they say *raūraū*.

II. adj., with *sari*, *kakila*, *jagar*, same meaning. Occurs also with names of birds : *cerebere* (i.e., *cereberejad*) maenoko okoe etykedko ? Who has flushed the chattering mynas.

III. intrs., (1) of birds assembled, to chatter and twitter : maenoko, jiuko, gororēako gipitireko *cerebere-jada*, the mynas, the jungle-babblers, the sparrows twitter when they

gather to roost. (2) of a small gathering of people, to talk lively and pleasantly : ili nūtanre *cerebere* bāriko *cereberekeda*. It is also used with this meaning in songs and then its parallel is *raraibarač*; but in conversation the latter denotes mere noise, does not exclude scolding or quarrelling and may be used of a single person, which *cerebere* may not ; it is moreover rarely used of birds : Mundako racare eiko *cerebereu* bapuri? Suntako bātere mercko rayačbayača bapuri? Do the Mundas, poor fellows, have lively and pleasant conversations in their courtyard (over a pot of beer)? Do the Santals have the same? (Song).

cereberen refl. v., same meaning as intrs. : nāgeko nūetētana aūrigeko *cereberena*, they only begin to drink now, their tongues are not yet loose *cerebere-q* p. v., with *jagar* as sbj. expressed or understood : ne ḍorę hola mod̄ sān̄j *cereberelena*; mod̄ sān̄j *jagar cereberelena*, in this house yesterday there was lively and pleasant talk the whole afternoon.

cereberetan adv., twitteringly ; with pleasant chatter : iskulhonko *cereberetanko* jagaridintana honorte, the schoolboys go for a walk, chattering gaily ; honko ne ḍorę *cereberetanko* jagarinua, kāniinuitana, the children in this house amuse themselves with talk and tales, without shouting or crying ; maenoko gipitire *cereberetanko* hundintana.

cerebereg Nag. var. of *cerebere*, but only of birds.

cereq-cereq (Sad. *cercerē*) I. sbst., agreeable warmth of the rays of the sun when it is cold : *cereq-cereq* namakada kamite senq kā angađja, he has found warming sunshine, he does not wish to go to work.

II. adj., with *lolo* : *cereqcereq lolo* besgea, the warmth in the winter sunshine is pleasant.

III. int̄s. imprsl., to be pleasantly warm, to feel pleasantly warm in the sunshine : rabanadire epelaŋakamie *cereqcereqa*, in winter when one exposes oneself to the rays of the sun, it is pleasantly warm ; *cereqcereqigna*, I feel a pleasant warmth in the sunshine.

cereqcereq-en refl. v., to warm oneself in the sunshine when it is cold.

cereqcereq-q p. v., to be pleasantly warmed by the sunshine : kūb rabanajai taikena, nādoe *cereqcereq-jana*, he felt very cold, now he has got warm in the sunshine.

cereqcereqtan adv., modifying atakar : *cereqcereqtanis* atākarjada, I find it pleasantly warm in the sunshine.

cereq-peṭe (II. *catpaṭanā*, to flutter, to palpitate) Has. syn. of *cetelpetel* Nag. and *bedelbedel*, which see.

cere-peṭe, *cete-peṭe* diminutive of *catapata*, I. sbst., sound produced by burning grass, by grain bursting when roasted, by the wood of the ebony tree (*tiril*) when burning : gaagaiko atajada, *cetepete* aiumq-

cerere

tana, they are roasting Indian millet, one hears the crepitition.

II. adj., with *sayı*, the same slight crepitition or crackling sound.

III. trs. caus., to roast or burn things which produce a slight crepitition : *gaṅgañ cipe cetepetetada?*

IV. intrs., (1) to roast or burn with a slight crepitition : *gaṅgaile atajada, cetepetetana*; *sañrigorale ondortada*, kūb haraukanṣa oro mindijaṭako menaṣa eatapaṭatani, lapačlapač sañrisa cetepetetana, we put fire to the thatch grass field; where it is very high and where there are *minilit* shrubs, it crepitates strongly, where it is thin and soft it crepitates slightly. (2) imprsl., with inserted prsl. prn., syn. of *citapita*, to feel a burning sensation as, v.g., of mustard oil on a cracked skin : *cetepetejgiñā*.

cerepeṭe-q, cetepete-q p. v., same meaning as intrs. prsl.: *tiriljaṭa tiñlere cetepeteo*, if one burns twigs of the ebony tree, they will crepitate with slight explosions.

cerepetetan, cetepetetan alv., with slight crepitition : *cerepetetan* *sayı-tana*; *cetepetetan* *ondorṭana*, *ataq-tana*, *tiag-tana*.

cerere var. of *ceremar*, but as alv. it may also take the aff. *leka*.

cera Nag. (Or. *cerā*, the grass-like filaments in the jack fruit) var. of *cepa*.

cere syn. of *cepe*, *carela*, *cadra*, *cadra*, *carra*. See *cadra*.

cerea I. sbst., a professional goat-herd or shepherd, i.e., a hired man or

cerea

boy, irrespective of age, who takes to pasture the goats or sheep of the whole village, in entr. to the *mahara* who herds the bullocks and buffaloes. In songs however it is also used of the one who herds the buff does, not of the one who herds the bullocks : Bethlehem *cereakotare dūt* ḥṛāgulena, an angel came down to the shepherds of Bethlehem ; hature *cerea* baṅgaiñ, there is no appointed goatherd in the village.

II. trs., (1) to engage a professional goatherd : *meromko puračeko dila-qtana* al̄ kitiko puračo hearitana, jāgebu *cereatia*, the goats are very much left to themselves and the fields get much grazed by them, let us engage a professional goatherd. (2) to put goats or sheep under the care of a professional goatherd : *mindimeromkobu cereatukoa*, *apanapan kubu gupilaritana*, let us put the goats and sheep under the care of a common herdsman, we are unable to graze each our own. (3) with inserted ind. o, to call smb. a goatherd : *cina kamitankope cereatako* ?

cerea-n refl. v., to engage oneself as common goatherd ; *okoo cerean-jana apeñ hature* ?

cerea-q p. v., (1) to be engaged as professional goatherd. (2) to be under the care of a professional goatherd : *oṛaṇ gupinītare meromko kako cereao*, the goats are not under the care of a common herdsman when they are grazed by a member of the family, i.e., the boy of the house who grazes the goats is

not called *cerea*.

cerege Has. **cedegé** Nag. sbst., a small fish about as thick as a finger When it has become middle-sized it is called *corogoe*, and when full-grown *corahai*.

cereman, **ceren-ceren**, **cerecere**, **jereman**, **jerena-jerena**, **jerere**, syn. of *terteria*, cf. *care*, *cadra*, *caraya*, *cerecere*, I. abs. n., the state of having one's whole head shaved : alope *ceremanaia*, *ceremana* kainā suku, do not shave his whole head, I do not like the look of a clean-shaven head.

II. adj., (1) with *buru*, a bare hill. (2) with *bō*, *horo* and syn., clean-shaven, with a clean-shaven head : miad *ceremana* hon hijulena. Also used as adj. noun : *ceremana* jetē tqjana, miado kā su'lukja, the sun shone on his clean-shaven head, he did not like it at all ; niku okoren *ceremanko*? From where are these people with clean-shaven heads?

III. trs., (1) to shave someone's whole head : alope *ceremana*. (2) to denude a hill : hantara buruko *ceremankeda*.

ceremana-en, *ceremankika-n* refl. v., to let one's whole head be shaved : kaina *ceremana*.

ceremana-q p. v., (1) to get one's head shaved entirely : bar horo honkin *ceremankana*. (2) of a hill, to get quite bare : en buru nādo *ceremankana*.

ceremange, *ceremarange*, *ceremazge* adv., modifying *hočo* or *mg*, entirely, the whole head (or hill) bare : *ceremangeko* hočokja; bururā daru

ceremangeko makeda.

IV. adverbial affx. to *hočo* and *mg* : miadnido cordeako jalceyekia, miadnido apute hočoceyemazkja, oq miadniko lačalherkendakja, one has been licked to baldness by the *cordea* witches, one has had his head clean-shaven by his father and they have cropped to the skin the third one ; buruko *mciceremankeda*, they have cut down all the wood on the hill.

cera **cera** var. of *ceremana* but as adv. it may take also the affxs. *tan*, *tange* or the form *cereqleka*. It is used also as var. of *cérēcérē*.

cetan I. adj., upper : *cetan* disum, the upper country, i.e., the country to the West, in entr. to *latar* disum, the lower country, the plains, i.e., the East ; *cetan* jargi, rain coming from the West, in entr. to *latar* jargi, rain coming from the East ; romān bangalare *cetan* darja menq, in the bungalow of the Catholic mission there is an upper storey ; *cetan* darjaren horo, a man of high rank ; *cetan* ūr būri eotajana, only the epiderm came off ; ne kitahra *cetan* atal oeojana, the upper layer, i.e., the boards of this book are off.

II. trs., (1) to put smth. above or on top of smth. else : sarjomreq takta *cetanepe*, put the sal planks on top of the other planks. (2) to sing, shout, scold the loudest, to get the better of an argument : mosatelo durankena, sobenkoe *cetankeblea*, we sang together, he sang the loudest of all.

cetan-en refl. v., (1) to raise oneself

above, to rise, to fly higher than others : didiko soben cēpēkoāteko *cetanena*, the vultures fly higher than any other birds ; tisiagipa hořoko apitkälteko *cetanena*, nowadays men raise themselves (in the air) by means of flying machines. (2) to lie higher up on a mat, i.e., with one's head closer to the border : *cetanenme*, puram kačasānjanā orq kačam oteqtam, lie more to the head of the mat, thou art too far on the foot side and thy feet lie on the (bare) earth. (3) figuratively, to put oneself above others, to be proud : monreο, kajireο sobenkōatee *cetanentana*, in his mind as well as in his words he puts himself above others.

cetan-q p.v., (1) to be put or placed above or on the top : isinakan ita *cetangka*, let the baked bricks be put on the top. (2) to be more gifted, richer, stronger than others : aleate serare, ṭakapačsare, baba-caňlire, pererec *cetanjana* ; durāaree *cetanakana*, he knows more songs than anyone else. (3) to be the loudest in a song, in a quarrel, etc., to give the best reasons in a discussion, to get the better of an argument : durāare janače *cetanoa* : niq moča janač *cetanoa* ; ne hature okoča dumaj *cetanakina*? In this village whose drum is the loudest?

III. *Cetan* is transformed into a postp. indicative of rest or motion, by the affx. *re*, *te*, *sq*, *ta*, *sare*, *tare*, etc.

cetanate, *cetanete* from the top of,

from above : buru *cetanatele* nír-arāgujana.

cetanre (1) above, on the top of, on the summit of : amq potom en baksa *cetanre dōtam*, put thy bundle on the top of that box. (2) on the outside : tiilsaaga *cetanre* hendegea, the tuber of the *tiril* yam is blackish on the outside.

intrs., with infixd sbj., to be on the top of, to be above : orq *cetanreko*, they are on the top of the house.

cetansq, *cetantq* upwards, topwards, somewhere above.

cetansare, *cetantare* somewhere on the top, somewhere above : *cetansare dōlena*.

intrs., with infixd sbj., to be somewhere on the top : *cetansareko*.

cetansale, *cetantale*, towards the top or summit, upwards.

intrs. imprsl., to go towards the top : *cetantalekojana*, they went towards the summit.

cetante, to the top of : tisiagipa urjko buru *cetantele* harjačko, kūh tasadakana mente.

intrs., with infixd sbj., to go to the top of : buru *cetantebuz*.

All these postps. are, by the addition of the demonstrative *en* (elided into *n*) turned into adjectives, eqvlt. to relative clauses, the subject of which denotes a liv. bg. : sařmi *cetanren* dudmul alom botonagia, do not frighten away the pigeon which is on the top of the roof ; buru *cetanten* senderakobu otonko ; let us follow the hunters who went to the top of the mountain.

The addition of the prsl. prns. *č*,

cetan-lataren

kiq, ko, to these adj. forms changes them into nouns denoting liv. bgs. These too are eqvlt. to rel. clauses : *buru cetanrenj*, the one who is or lives on the mountain ; *buru cetantenkolq kabu sena*, let us not go with those who go to the top of the mountain.

When there is question of lifeless objects then the afx. *reg* or *rg* replaces *re* and *renj* : *baksa cetanrg kanei idume*, take away the basket which stands on the box ; *cetanreg kabu atomca*, let us not remove the things which are on the top.

cetan-lataren syn. of *bitarlataren*, rflx. v., to side now with this one, then with that one : *ne hoqore jetan tekun banoa, laqai jorjanree cetan-laturena*, there is no relying on this man, in the hot of the struggle he changes sides.

cetað, citað Nag. (II. *cetana*; Sad. *cetaek*) I. abs. n., improvement after a warning, lesson or punishment : *iniq monre jetan cetað kā hobajana naminaq sajařeo*, even after so much punishment there is no improvement in his mind.

II. trs., to try and make smb. mend his ways, by means of a warning, threat, scolding or punishment : *janað alelq eperanatano tuikena, dandetele cetaðkja*, he was always quarrelling with us, we brought him to his senses by fining him ; *cetaðo api māle cetaðlja mendo kae manatinjana*, we warned him three times, but he did not obey.

cetað-n, citað-n rflx. v. to mend one's ways after a warning or lesson :

jāmin dandeire ne hoqo kae cetaðn, no amount of warning or punishment makes him correct himself.

ce-p-cetað, ci-p-itāð repr. v., to bring each other to their senses : *laqaikarcate barankiaq otesān qubaðjana, enkatekina cepeitaðjanz*, laqaikia hokantertadı, the immovable property of both was lost through the lawsuit and so they were brought to their senses and renounced the case.

cetað-q, citið-q p. v., to be brought to responce : *kumbūrure purge hebajan hoqoko jälte kako cetaðma, klapanilekoroko tañkaoa*, hardened thieves are not corrected by a term of imprisonment, they should be transported.

ce-n-cetað, ci-n-itāð vrb. n., the amount of warning or improvement, the people who have been brought to their senses, the act of warning or inflicting a correction : *cenetāðe cetaðjanz, orq enkan kamiko ciulað kae rikakeda*, he was so well corrected that he never any more acted like that ; *aiñq cenetāðko enkan kamiko kako kamirūraea*, those I have corrected, will not do such things any more ; *misa cenetāðte kae cetaðntana, orq misa cetað lagatinaa*, he does not correct himself after a first warning, he must be warned once more.

cetaðqge, cetaðqleka, citaðqge, citaðqleka adv., so as to correct effectively : *huriñhuriña sajaři alokao name, cetaðqgee sajařka*, do not punish him lightly, let him be corrected effectively.

cete-cetað Nag. **cete-cete** Has.

cete-cetað

cete-cete

(Sad. *cetece*) I. abs. n., staleness of rice-beer or tobacco : ilirə *cetece* buluñamaci huñaleka kamşačea, condiments correct a little the staleness of rice-beer.

II. adj., (1) with *ili*, stale rice-beer : *cetece* iliñ nūakada, läñ kañlmañjāia, he has drunk stale rice-beer, his stomach is upset. (2) with *tamäku*, stale, fermented tobacco.

III. trs. caus., to let rice-beer or tobacco become stale : ilipe *cetece-tekeda*.

IV. intrs. imprsl., to find the beer or the tobacco stale : ne ili *cetece-* jañña, cimtanarepe cipala? I find this rice-beer stale, when did you squeeze it out?

*cetece*að-*q*, *cetece*-*q* p. v., of rice-beer or tobacco, to become stale : hola aňkpe cipakeda, nādo *cetece-*jana, cinamente cañli kape cañkeda? You have squeezed out (the rice-beer) yesterday night and now it has become stale, why did you not put some uncooked rice in it? tamäkupo lumkeda, *cetece*-*jana*, you have made the tobacco wet, it has become stale, it has fermented.

*cetece*aðge, *cetece*aðlan, *cetece*ege, *cetece*elan, adv., with *a!*kar, to seem stale : *cetece*ege aťkaroa.

*cetece*aðgge, *cetece*ege adv., so as to become, or let become, stale : *cetece*ege ilipe dōgiřikeda.

cete-cete (2nd meaning, Sad. *cetepe*; Or. *cetce*nā, to be scorchingly hot; Csr. H. *jeñh*, May-June) (1) Has. var. of *cetece*að. (2) Nag. var. of *caradcarad*.

ceter

cetegar (Or. *cetgar*, ready-witted) I. abs. n., the quality of not being afraid to speak; boldness in speech : ne hořore miđeokočo *cetegar* banoa, that man is quite dumb from timidity.

II. adj., not afraid to speak, not timid : *cetegar* horoko goākope, gumđuko alopea, take as witnesses people who are not afraid to speak, do not take timid people. Also used as adj. noun : nekan *cetegarkoge* aňdoňa sukuakoa goāmente, as witnesses I like people who, like these, are ready with their tongue.

cetegar-en reflx. v., to overcome one's shyness and speak out one's mind : miđeokoč *cetegarnonme*, åđge jānarem hēsüjea, overcome a little thy shyness and speak out, thou art always approving indiscriminately whatever is said.

cetegar-2 p. v., to acquire the quality of not being afraid to speak : no hořo puragee *cetegarjana*, he is not afraid at all to speak.

cetegarge adv., speaking resolutely, without fear, without timidity : ni pancāňkore *cetegargee* kajia, this one is not afraid to speak at the meetings ; *cetegarge* taňme, alom kokoaką, have thy say, do not remain dumb like a cattle-egret (*kq*).

cete-pete Nag. var. of *cerepete*, syn. of *bedelbedel*, which see.

cete-pete var. of *cerepete*.

ceter (Sad. *ceter*, stale) 1º of tobacco only, syn. of *cetece*að. 2º of fields : I. sbst., exhaustion of the soil following the cultivation of *surgunja*, *Guizotia abyssinica*, Cass.;

ceter

Compositae: surgunjara *ceter* nam-keda, enamente ne góra baba báksá harajana, the paddy of this high field got the exhaustion of the surgunja (considered to be a kind of disease), that is why it has not grown properly.

II. adj., with *ote*, exhausted soil: *ceter ote* saralere enau baiua, it will not do to sow on exhausted soil without manuring it first.

III. trs., of surgunja, to exhaust the soil: surgunjage ne góra *ceterkeda*, it is surgunja which has exhausted this field.

ceter-o p. v., to be exhausted by a crop of surgunja: oko badikore baba lalasároa, enkan otere surgunja herlere ote *cetero i* oró baba taéomte taúka bári haraúa, when in the higher terraced fields the paddy grows all in leaves (grows too luxuriantly at the expense of the grain), if one sows there surgunja, the soil will be impoverished and afterwards the paddy will grow only to the right size.

ce-n-ceter verb. n., (1) the fact of the exhaustion: misa *ceterendo* sarate bairúyalena, maha surgunjale her-kaetada oró tale góra *ceterrúrajan*, a first exhaustion was remedied with manure, last year we made the mistake of sowing there surgunja and now our field is once more exhausted. (2) the extent of exhaustion: api sirmatanakte ne góra surgunjale heila enamente *cener* *ceterjana*, nádo j-tanqo kie acuntana, three years in succession we sowed surgunja in this field, the consequence was

ceter

that it became so exhausted that nothing any more thrives on it.

ceter I. sbst., the stench of urine or hippuric acid: ne *ceter*, hja tiki leto banogoa, this stench of urine, if you boil the cloth, will disappear.

II. adj., (1) with *sori*, same meaning. (2) with *ng*, etc., stinking of wine, on *ceter* lig alone wana, do not put on that stinking cloth.

III. trs. trns., syn. of *caterkeda*, to cause a cloth, etc., to smell of urine by making water on it, in entd. to *ceterkeda*, which see below: hja *ceterkeda*; hon engatay hja *ceterkeda*

IV. intr. imprsl., to perceive the smell of urine: *ceterjana*.

ceter-en reflx. v., to make oneself or one's clothes smell of urine: duki-enako *ceterena*, those who make water in bed cause themselves to stink of urine.

ceter-o p. v., to be caused to stink of urine, in entd. to *ceterdag*: amq hja *ceterakua*.

ce-n-ceter verb. n., (1) the result of the action which causes a stench of urine: han hulaq *ceterendo* heli sol odg pilena, the urine which the other day caused a stench (in the cloth) has been washed out yesterday. (2) the amount of urine stench: *ceter* *ceterjana*, mire ká soalhana, it smells so much of urine that I cannot bear it.

ceterge adv., with *sori*, to smell or stink of urine: sadomoratare *ceterge* soana, there is a smell of hippuric acid about the stable.

ceter Nag, syn. of *caradevarad*, but

ceter-rika

as adv. it may take only the affs *-go*, *-go-pie*, *-teka*. The form *ceter-ken* is not used.

ceter-rika and other causative forms, trs., used only with a permissive meaning to let smth. acquire the smell of urine, said of mothers who do not wash their clothes in time: ne lijako poayitepo *ceterrikajada*, honko dūkikere ena capitalakere ēileka *ceteroa*? It is through slovenliness that you let these clothes become stinking, if you rinsed them at once when the children make urine (on them), how could they acquire that smell?

ceterrika-q p.v., to be let become stinking of urine: poayite ne lija *ceterrikajana*.

cē-cē, **cēr-cēr** (Sad. Mt., see under *cēcē*) I. sbst., imitative of the cry of distress of the myna, the butcher-bird and some other birds: mañokoq *cēcē* aiiumotana, okoe aṭataḍkoq, one hears mynas crying in distress, who is catching them with birdlime?

II. adj., with *rg*, same meaning.

III. intrs., to utter this cry: kerkeṭa aṭaaikanee *cēcēra*, the butcher-bird when caught on birdlime cries *cēcēcē-n* reflx. v., same meaning: kerkeṭa aṭaaiana ade *cēcēn'ana*.

cēcētan adv., with *rikan*, *rg*, same meaning.

cē-cē I. sbst., oppression, hardships: darogakoq *cēcē* eilekā mente okoe kae ṭorakada? kā akiriag urj akirināa, kā bandarq ote bandara, who does not know the hardships caused by the

cērē

sub-inspectors of police? Bullocks are sold which otherwise would not be sold, lands are mortgaged which would not be mortgaged otherwise. II. trs., to oppress, to distress, to impose hardships: Seldahatu daroga senkena isungee *cērēkedkou*.

cēcē-q p.v., to get into trouble, to be afflicted with oppressions and hardships: eikanape gopogtana? daroga hijukore sobenkope *cēcēna*, why do you fight? If the daroga were to come you would be in trouble all of you.

cēcētan adv., with *rikaq*: daroga *cēcētan* rikajadkoq; *cēcētan* rikajana.

cē-cē (long nasals) var. of *cēcē*, but as adv it may take the forms *cēleku* and *cēlēneqken*.

cēd-cēd I. sbst., imitative of the cries of a frog in pain, when it is clutched by a water scorpion.

II. adj., with *rg*, the same cries.

III. intrs. of a frog, to utter these cries: miad coke *cēdēdjhada*.

cēdēd-en reflx. v., same meaning.

cēdēdjhau adv., with *rg*, same meaning: coke ḍemdałakante *cēdēdjhane* rajada.

cēō-mēō (Sad, Or. the noisy chirping of mynas at sunset) imitative of the shrill talking or crying of several small children. In the latter sense it is syns. with *cāēēui*. Like *cāēēui* it is used as sbst., adj., trs. caus., reflx., and adv.: honko *cēōmēōtanco jagitani*, *cēōmēōtanco rgana*.

cērērē var. of *cēcē*, of birds only.

cērē (H. *cīryā*; Sad *carai*)

cērē-cērē

cērē-urī

sbst., bird Note the idiom: ne sirma cērīko bāribū rapakoa (or goekoa), kilombu bilasaka'a, this year we won't proceed further than the consultation of the omens, we shall settle the marriage price next year.

cērē-g p. v., occurs in the idiom: ne birre kūlko cērēdua, there are many birds in this forest (litly., in this forest to a great extent they have become birds)

cērē-cērē, cērē-jērē, jērē-jērē, jē jē (Cfr. cērī) I. sbst., distension of the stomach : inq cērēcērē menagea, his stomach is still distended.

II trs., to eat so as to distend the stomach, to eat smth which distends the stomach : ne hon rukara mandi ad daliatute lāpi cērērētada.

cērēcērē-n, etc., rlx. v., same meaning : lāfi cērēcērējana.

cērēcērē-g, etc., p. v., (1) of the stomach, to get distended. (2) of men, to get one's stomach distended: joente cērēcērēkana ei jati enkage?

Has he distended his stomach by eating or is he always like that?

cērēcērēge, etc., alv., with *jom*, to eat so as to distend one's stomach.

cērēcērētan, etc., adv., with *big* or *jomakula*, to have eaten so much that the stomach is distended.

cērē-cipurud collective n., all flying beings such as birds and insects: nidadipili jiuonteko senbaraca, cērēcipurudko duwuma, at night the beasts of the earth roam about, the birds of the air are sleeping.

*cērē-merom sbst., the goat which is killed and eaten on the day the

parents of the bride-to-be go to consult the omens No goat is eaten when the young man's parents go to consult the omens: cērē-meromle jomkja, we went to consult the omens for the marriage of our girl and ate the customary goat.

cērē paṭa syn. of *jijilauhihir*, sbst., (1) Alysicarpus vaginalis, Linn.; Papilionaceae (2) Alysicarpus monilifer, Elgew. (3) Alysicarpus rugosus, DC.; var. minor, Prain. All these are diffuse prostrate herbs.

cērēpaṭa-tasad sbst., Andropogon annulatus, Forsk.; Gramineae, — geniculately ascending, large grass, with bearded nodes.

cērē-urī syn. of *creurī* I. sbst., augury, omens *creurī* is a bird in general, *cre* is a woodpecker in general and *urī* is the Indian robin, Thymobius cambaiensis, called *suit* in Sad (augury in Sad. is *suit-a-sugun*): *creurīk* telkedu, they have consulted the omens

The phrases *cērīturi*, *cērēnī sala*, *creurī*, *crecījē*, *crelatum*, *cresalu*, *koropru* are properly used as sbst. and prd., only of the consultation of the omens by the bride's family on the visit they make in return for the one they received from the bridegroom's family. The latter's visit, though also a consultation of the omens, is always called *kurilel* or *kurilel sen*. Both these visits must take place within the same lunar month and not on the same day of the week. When these phrases are used prdly., they imply of course

that the *kayisi* has taken place previously.

II. intis., to finish consulting the omens previous to a marriage : *cér̥v̥k̥l̥d̥p̥c̥ ei̥r̥g̥e*²

cér̥v̥k̥l̥d̥p̥c̥ p. v., of the final consultation of the omens, to take place : *sengjan canic̥l̥c̥r̥ēn̥, jana*.

* By omens, as denoted by the recorded expressions, the Mundas understand either signs of approval or warnings, vouchsafed by Sangbagā either in answer to prayer or spontaneously. They are especially and solemnly asked for with a view to making a suitable marriage.

There is nothing which throws so much light on the views Mundas take of life and the relation of man to the supreme being as this practice. Instead therefore, of merely giving a summarized account of my findings on the subject, I shall quote the very answers to my questions.

The customs of our ancestors require that one should seek for bride a person whose family has been known in her village for generations, and that enquiries be made on the following points: Of what *kisi* (clan) are these people? Is their conduct good? Have they any (hereditary) disease, or is there any special curse on them? (in allusion to the practice of witchcraft). These having been settled to satisfaction, the matter is discussed in a family council to which the boy's brothers and brothers-in-law are admitted. Eventually the same precautionary

measures are taken in the maiden's family. Even should the parties directly concerned agree to marry, nothing should according to Munda custom, be done until both families have given their consent. For the aim of a Munda marriage is that two families be joined into one family, i.e., one in love and help. The marriage must take place between true-born Mundas. It may not be contracted within the *kili* (sept) nor between people otherwise closely related, e.g., by fornication or by marriage. When both sides have settled their doubts, they arrange for messengers, *dulim, agut*. These like messages to and fro, act as spokesmen and as masters of ceremonies.

The omens should be taken first by the youth's father or any one acting for him. He sends his messenger to the maiden's parents to let them know on what day they may expect his visit. Sometimes they go without having given notice, but that is deemed not quite proper. If the father wants to go himself, he may do so. So, on the appointed day the father or his delegate calls together three or four companions. If there be rice-beer at hand, he first drops some of it within the house in honour of the ancestors, praying that no harm may happen on their way, and that the business in hand may be accomplished successfully. Then all drink of the beer. When about to start, one is sent ahead to see whether there be no

obstacle on the way between the house and the village boundary. If he find some such obstacle he removes it and then returns to the house and invites the company to start; which they do sending again one of their number ahead. This man acts as a scout, observing all visible and audible things between the house and the village boundary. Anything untoward occurring between the boundaries of the two villages is of no account and need not be noticed. On their approaching the boundaries of the bride's village, they are met by a messenger from the bride's father or guardian: he has removed all ominous objects between the house and the boundary. This man declares the road free and asks the party to proceed. So they cross the boundary, the leader none the less carefully observing all that may happen between the boundary and the bride's house. When at their journey's end, they seat themselves on the ground in front of the house. Instead of sending one of their number ahead as observer they may also agree to observe all together. Upon the party being seated, the *old, wise and good* men of the bride's village are called together. On meeting the deputation from the groom's village, the wisest of these asks them: "For what purpose have you come?" They answer: "To hunt." The spokesman questions further: "Have you then spotted any game?" They reply:

"Yes, we have." To this the spokesman answers: "Very well, then see whether you can secure it."

After this stereotyped and formal introduction, the omens are freely and carefully discussed. If they be favourable, a new and final inquiry is made to ascertain beyond all doubt that the groom and bride are not kith and kin in any case. Finally the spokesman of the bride's village tells her parents, "Wash the feet of the intended relatives; all is well! They have come through hunger and thirst."

From this moment they are treated as guests and almost as relatives. The bride's mother brings water for the washing of the feet. Then follow two distinct ceremonies: *kutabān* (foot-washing) and *dīrājūn*, the taking down of water: these are symbolical of the duties devolving upon allied families, with special insistence on the obligation for the bride and groom to love and help their parents-in-law even as they love and help their own parents. See these ceremonies under their respective names.

This discussion of the omens does not yet settle the matter definitely. The father or guardian of the bride has 'to take back', as the saying goes, the omens brought by the bridegroom's father.

The ultimate reason for this second visitation is of course anxiety to secure, by all available means, that which, in Munda opinion, is the greatest happiness for a man's

children, namely a marriage in entire conformity with the will of Singbonga. The reason they allege shows a clear insight into, and a candid admission of, the weakness of human nature, which is but too liable at times to disregard the most sacred obligations.

The second consultation is done on a day fixed beforehand. It should take place within the month, but on a week day of a different name. On the date chosen, the bride's father calls to his house five or seven men, and gives them a pot of rice-beer. He offers some of it to the ancestors in the interior of his house, asking for their blessing, that no evil may overtake them on the way. The various precautions and observances previously described, down to the allegorical talk with the village wise men, take place in the same order, only the actors and the scene being altered. Should the omens prove unfavourable, the proposed marriage will not take place, and all negotiations are broken off at once, no food or drink is offered to the maiden's party, who take their leave and are dismissed with the ordinary civilities.

What is not worthy is the restriction of omen-taking to a limited area, the village boundaries of the bride and groom, and to the time it takes to go from a house to the boundary. The aim of the latter is, no doubt, to minimize or eliminate the chances of malevolent human interference. Hence the

immediately previous inspection of the road by a friend. If within the short time left, any omen appears, it will make a deep impression. The restriction as to area is probably due to the fact that that part of the route which takes through intervening villages necessarily escapes control.

Whether the following consideration also plays some part in this local restriction, is not clear. According to the Asur legend Singbonga has appointed tutelary spirits to watch over every village in Central Assam as over each particular member of the village family. The names and attributions of these spirits are the same in all villages, but the spirits are individually distinct from each other; so that the *Mundas*, let us say, of one village take no interest in the concerns of another village, because the latter visits own *deitangas*. The Mundas believe that omens such as those they observe appear certainly at the bidding of Singbonga, but it is not clear whether in the matter of omens Singbonga acts through the agency of the tutelary spirits. The only reason for thinking that the Mundas believe he does so, is that sometimes sacrifices are offered to *Cundi*, *Buganti* and *Ikrong* for obtaining favourable omens or neutralizing unfavourable ones. The article under *Buganti* states the reason why this latter practice seems to be an innovation.

The reason for which the father of

guardian of the groom or bride takes either *three* or *five* or *seven* companions with him on his errand after omens, is given in the following words : *Api horo ci möre horo ci cō horo senreg mattab kūpulgte, Singbonga jarii junaöiki, enalo arandi bapaukki.* That is : the reason why they go for these visits in odd numbers, is that Singbonga may join to them the lacking one of a pair (the bride or bridegroom, as the case may be) and thus arrange the marriage.

Among the omens or portents observed on a marriage question there are some considered so decisively unfavourable that, if any such occurs, proceedings stop at once, and the proposed marriage is abandoned. Others, either pro or con, are of relative value only, so that a certain number of favourable omens may neutralize and cancel unfavourable ones, and vice versa.

There is a third kind of omens, which may be conjured by sacrifices. This, for reasons shown under *Bagaülibonga*, is plainly an innovation.

I. The following are specimens of absolutely unfavourable omens :

- (1) A snake entering into a hole portends death.
- (2) A swarm of bees crossing their route either directly above them or somewhat ahead, also portends death, the humming of the bees representing the mourner's wails.
- (3) A kite swooping down before them to snatch any prey presages

that either husband or wife will be carried off by a tiger, or that one of the two shall soon die of a malignant disease.

- (1) Tree leaves moving whilst there is no wind or breeze of any kind are indicative of an early widowhood.
 - (2) A shovel basket carried across the messengers' path in front of them intimates early demise to husband or wife.
 - (3) Any wild game running across the path and in front announces that a member of the new family shall meet a premature fate.
 - (4) A dead musk shrew found on the way portends that either the wife will be convicted of witchcraft or that she or her husband shall soon die.
 - (5) A jay (*toac're*) screeching on the right means that the husband will die soon ; if the screech comes from the left, a like fate will soon overtake the wife.
 - (6) A new pitcher carried across the road in front is equivalent to seeing a shovel basket (n. 5).
 - (7) A woman crossing the path in front with her hair dishevelled portends that husband or wife will be constantly ailing.
- II. Specimens of happy omens.
- (1) If a jackal while running across their path utters a howl this signifies that the marriage will be blessed with many children.
 - (2) If on their arrival at their journey's end, the messengers find a full pot being cooked this shows that both husband and wife will always

remain in good health.

(1) A *Garuda* (species of large and harmless snake) is a sign that the family property will increase rapidly.

(4) A crow cawing on the right is a very good omen, *kātē cīcī*. But if the crow caw first on the right, then on the left, this portends that husband or wife will fall into some serious fault (*zātātātā*).

(5) The meeting of a tiger presages wealth; this animal being always well off, since one or two meals a week keep it going.

(6) It is a sign of plenty if a dove coo on the way.

(7) The like may be said about meeting a dung-beetle rolling a pellet of dung.

(8) A woman carrying a basket of unhusked rice on her head portends wealth.

III. The following four unfavourable omens may be neutralized by sacrifices (1) If a woman carrying an empty pitcher across the way, a red fowl offered to *Bagañibonga* will avert the threatening evil.

(2) If a whirlwind overtakes the messengers, they should offer a red goat or a black fowl with red speckles to *Bagañibonga*. Some say that besides this a white fowl must be sacrificed to *Sinbozga* and a red one to *Candilozga*.

(3) If a jay swoop down before them to pick up something, then they must sacrifice either a goat or a fowl for *Ikiñlonga*; then a poor

husband will find work to live on; or he will have the same good luck as his wealthy father-in-law.

(4) If a tree-pie (*bokarundi*) cries, the offering will be a red or black fowl, or a goat to *Ikiñlonga*.

To the above I here subjoin the following list of unfavourable omens :

(1) If a crow-pheasant (*utuip*) call *ād ād* whilst flying across the messengers' path, this signifies that either sons or daughters or one of the parents will die soon.

(2) If a cow, a she-buffalo, a she-goat or a ewe call, and the call be not answered, this silence portends that a child will die; the call of a calf, kid or lamb unanswered by the mother is an indication that the intended wife will die.

(3) If the messengers see anywhere ahead of them a *straccōs* (wagtail) hopping away, the intended wife will not remain, but will continually run away.

(4) If a bullock low or paw to the right of the omen observers, the wife will die soon; if to the left, the husband. If the bullock low or paw in front of them, this portends that this fate may overtake either of the two.

(5) If a single tree be carried across their path in front of them, or immediately behind them, the incident shows that either the husband or the wife or one of their parents will soon die.

cērē-urj

(6) If the hen little minivet (*rajabā-cērē*) fly across the path with its usual plaintive cry *sūt sūt*, this is one more presage that one of the two will die soon.

(7) If cooked rice be carried across the path, one of the two will get seriously ill and may even die, (since cooked rice is dead rice).

(8) If ashes be thrown away in sight of the messengers, either of the young people will die.

(9) If a crab cross the path or a musk-rat be heard crying in front, that shows that the wife will be convicted of witchcraft.

(10) It is also said that if a basket, a waterpot, a fish trap (*tonya, kumuni* or *jimbri*) be carried on the head in front of them, this portends poverty or riches, according as these receptacles are empty or full.

(11) If a cobra cross their path, however much they toil, no wealth will result.

(12) Should the messengers find (on arrival) that the rice has boiled over, it is a foregone conclusion that husband or wife will die soon.

There may be more such omens, but these are all I could find. If I have allowed this topic so much space, it was in the hope that, this might help to find connexions with other tribes.

The only other instance when omen observers are employed is the case of some severe illness, where the issue is doubtful. They send out three men in three different directions, to consult the five messengers of

cēt

Singbonga, the *kāū*, (crow), the *boco* (oriole), the *tukurlundi* or *bokorlundi* (tree-pie), the *utuly* or *hutuly* (crow-pheasant) and the *uri* (robin). If any of these cry on the right side of the seekers, it is a good sign for sick women, if on the left side it is a good sign for sick men. If an omen favourable to the sick person be found, the scouts will report it to the family. If unfavourable omens have been met with, they will hide them and state that no omens have been met with.

There are several signs prognosticating good or bad luck, success or failure, especially in connection with fishing or hunting. But these are not looked nor prayed for. They are, so to say, strewn all about; the village, the fields and woods are full of them.

I never heard that the Mundas scrutinize the entrails of sacrificed animals for omens, or for any religious purposes. This practice seems to belong to a religious system different to that of the Mundas.

cēt, cētc, with long ē (II. *cet*, thought, circumspection; Sad.) I. sbst, sharpness, cleverness in money matters: en burjia herednalaroanallare cētte paēsaeomea, baba kaoomea, that old woman out of shrewdness pays her weeding and planting daylabourers in cash instead of paddy (as is the custom).

II. adj., sharp, clever in money matters: teliko kirinakiriare bētekanko cēta, the Telis are very sharp

char-phar

in commercial transactions.

III. intrs., to be sharp in money matters: ḡē akiriatanre en hoṛo bētekan cētane taikena enreoe bedajana, though he was so wary in selling lac, he got cheated! nevertheless.

char-phar Nag. (II. alertness, nimbleness in general) var. of *cārlār*.

chatana, catana (II. *chātā*, a hive, an umbrella) I. sbst., (1) the more or less cone-like or umbrella-like honey-comb of wasps and *kurumsuku* bees (*Apis indica*): kirki cetanre tumbuliko_q apia *catana menā*, above the window there are three honey-combs of the yellow wasps. (2) syn. of *dubi*, the toe knob on a *kaṭy*, wooden sandal.

II. trs., (1) to fit a wooden sandal with a knob: *kaṭy* huṇagem *catanakeda*. (2) might be used with the meaning of to open an umbrella, but people prefer to say: *catar rakah*, lit., to raise an umbrella.

III. intrs., of wasps and bees, to make a cone-like honey-comb: tumbuliko enreko *catanakada*.

chatana-q, catana-q p v., (1) of cone-like honey-combs, to be made: tumbuliko bētekan menāko, oarice apitā *catanaakana*, the yellow wasps are very numerous, in the verandah honey-combs have been made in three places. (2) of the wooden sandal, to get fitted with a toe knob: *kaṭy* maparaṇe *catanaakana*, the sandals have large knobs. (3) of mushrooms only: to open out umbrella-like: darund aāri *catanagre*

chattisa

dudubugea, the "tree-mushroom" before opening out is stumpy.

chatar, catar, cotor (II. *chatar, catar*) syn. of *lijacentom*, I. sbst., a cloth-covered umbrella.

II. trs., to protect smb. with an umbrella: ne hon *cataripee jeteg-tana*.

chatar-en, catar-en, color-en reflx. v., to protect oneself under an umbrella: sobenko *citarenjanerko* sengjana piṭte, they all started for the market with their umbrellas open.

chatar-q, catar-q, color-q p. v., to be protected by an umbrella: neaté kaiq *cataroa*, huriage, this umbrella is too small for me.

cha-n-atar, ca-n-atar, co-n-cotor vb. n., the number of umbrellas in actual use: dā gañatanre *cinaataro* *catuenjana*, piṭpiṭire *catareatarko* *tupuguritana*, in the market, whilst it is raining, they have opened such a number of umbrellas that they knock them against one another.

chataran, cataran, cotoran adj., possessing an umbrella: *cataranac*, he possesses an umbrella.

chatar-dāṇḍom, catar-dāṇḍom, cotor dāṇḍom sbst., an umbrella handle.

chatar-lija, catar-lija, cotor-lija sbst., an umbrella cloth.

chatar-meqed, catar-meqed, cotor-meqed sbst., umbrella ribs.

***chattisa** (II. *chattis*, thirty six) sbst., the number of good rice fields plus a complement of uplands (*lagun dār*) making up the holding of a rayat in a zawiindari village.

chāṭāḍ

The complement of high lands varies, being greater in jungly parts than in the older villages. The name seems to come from the H. *chattis*, 36, and implies that the holders of these lands have to obey the 36, i.e., the countless, orders of the zamindars.

The term is mainly used in the western and northern parts of the Ranchi district from which the Mundas were ousted and replaced chiefly by Oraons and Sadans who, being landless at the time, were ready to accept the fields of the expelled Mundas on any conditions. Hence the high rent, the tallage and the great amount of forced labour which are implied in the so-called 36 orders of the zamindars.

chāṭāḍ Nag. (H. *chāṭaw*, the clearing of rice from husks) syn. of *sala*, trs., to pick out, to select : sočā aluko *chāṭāḍkem*, pick out the rotten potatoes. Note the idiom use of *ain chāṭao* Nag, *ain cāṭao* Has. to select the law, with the meaning: to select the statements to be made or the laws to be invoked in a law-suit: to chicane, to cavil, to quibble, to use fetishes at law; to use shifts; to wrangle: kumbūrukenam, enarā sabuti namakana, motaige *ainem cāṭāḍjaḍ/ea*, thou hast stolen, it has been proved, what thou sayest is mere cavilling. The phrase is also used sbstly.: ne hopore *aincāṭao* purāge menā, he is a tremendous chicaner or caviller; okilkō, mokó-tarko, balistarko *aincāṭaḍteko* asulotana, lawyers, pettifoggers and

chekāḍ

barristers-at-law draw their living from chicanery.

chāṭāḍ-q p. v., to be picked out, selected.

chāṭāḍ-urūṇa trs., same as *chāṭaq*, but not used with *aīn*.

chaṛ Nag. (Sad.) syn. of *hatia* Has. sbst., (1) the main road leading to a village, the *ria raccarum* by which cattle are driven in and out of the village. (2) the Milky Way where according to the folklore of the Mundas (and for the matter of that, of many other tribes) a huge herd of cattle walks along. But even in Nag the Milky Way is called more often *gāukohora* or *gāukodar*.

chekāḍ, eekāḍ Nag (H. *chekuā*, Sad *chekack* syn. of *koton*, *kesed* trs., to try and stop smb.; to prevent from passing or crossing: eurgada inuare miurko *eekāḍa*, enado nirparomreko kesedia, in the *eurgada* game they try to stop someone, i.e., they try to prevent him from running across a certain space; diko *eekāḍ-keda*, they have dammed up the stream; gōlrenj gendae *eekāḍkeda*, the goal keeper has stopped the ball; genda arkidaujadīj *eekāḍlia*, he stopped the one who was driving the hockey ball.

che-p-eekāḍ, ee-p-eekāḍ [epr. v., to stop each other: eurgadainuareko *eepekkada*, enado tarako inuā tarado *eēkada*, in the *eurgada* game they stop each other, i.e., some play (try to run across), some try to stop those who play.

chekāḍ-q, eekāḍ-q p.v., to get stop-

cheni

ped·api heroko paromjani miurdoe
cakadpani, three sticksed in crossing, one has been stopped.

che-n-ekal, *ce-n-ekal* vrb n., (1) the space where they prevent crossing in the *curgada* game: *cenekalde* cimin hogo mengkor? How many are they to prevent the crossing? (2) a screen of some kind barring the outlet of a pond and preventing fish from escaping: *dobiko bandare* *cenekalde* lagaōea alk) daeca, when they shut a pool to keep fish, they place at the outlet a screen to prevent them from passing and they put up a bundle of thatch grass on a pole, as a sign of reservation.

cheni Nag. **chini** Has. (II. *cheni*; Sad. *chini*) I. sbst., the bla ksmith's chisel (Pl. XXVI, 8.): *chini* enalo meq̄ topnateq ruk, a *chini* is a cold-chisel, a chisel to cut iron with. The chisel used for ordinary carpentry work is longer and is called *ruka*.

II trs., to cut iron by means of a cold-chisel: ne meq̄ lolokereo hakete kā magoredo *chinupe*, if this piece of iron cannot be cut with an axe even after having been heated, then cut it with a cold-chisel.

chera, cera (Sad.; Or. *cherūñ*, to have a loose stool) I. sbst., (1) the diarrhoea of domestic animals: *cera* namikjae. (2) infantile diarrhoea, especially at the time of teething.

II. adj., affected with diarrhoea: *cera* simko kako jomkao.

III. intrs., to have diarrhoea: *cera-tanae*, läj̄i *cera-tana*.

cheragge, *cera-gge* adv., so as to get

chi·chi

diarrhoea: *cera-gge* cañilj jomkeda, that child has eaten raw rice and so got diarrhoea.

chera-q, *cera-q* p.v., to get diarrhoea.

chera-chirī, **cera-ciri** (See under *chera*) syn. of *higihagi*, I. sbst., diarrhoea on account of smth. unusual in the diet: *ceraciri* namikjaia. II. adj., with *duku*, a more or less chronic state which makes one subject to loose stools at the least change of diet: inje *ceraciri* duku mng, he gets easily diarrhoea.

III. intes., to have this kind of diarrhoea: läj̄i puñikq taçomte parkasq sonqre *ceraciri*, the stools one has after an indigestion are loose stools.

cherachiri-n, *ceraciri-n* refl. v., to give oneself this kind of diarrhoea, i.e., to eat things one knows will give diarrhoea: joñburitee *ceraciri-njana*.

cherachiri-q, *ceraciri-q* p.v., to get diarrhoea on account of smth. unusual in the diet.

cherachiritan, *ceraciritan* adv., with *rikap* or *rikun* same meaning as p.v. and refl. v.: nidalipli *ceraciritan* rikajina.

chi-chi, **chi-chi-dar-dur**, **cj-cj**, **cj-cj-dar-dur** (Or. *ci-ci!* *thū-thū!* fie! pshaw!) I. trs., used only in anger or displeasure, to treat smb. as if he were an outcast: cinagnento ne horope *cjedurdurjana*?—mendo jān jatilogee jomnūa.

II. intrs., to have the habit of thus treating people: latar disum horope *cjedurdurtana*, people of the plains (the inhabitants of Tamar district)

chichini

are in the habit of treating us as if we were not of their caste.

chichini, cicini (Sad; Or. *cichni*) I. sbst., whitlow, in entrd. to *sudi*, the festering of hand or foot around a splinter: *cicini* namkiā, *cicinra* okoe ituana?

II. intrs., to get whitlow: *cicintanae*.

chichini-q, cicini-q p.v., same meaning: *cicinteneae*.

chi-n-ichini, ci-n-teini vrb. n., used of the extent to which one gets whitlow: *cicinriti* cicinijana miad gandaotae tisiagapa bes banoa (2) whitlow, the fact of getting whitlow: misa *cicinrato* (or *cicinido*) bugilera orgejia cicinqtina, my whitlow got cured but it breaks out once more.

chinari, cinari (I. *chinai*; Sad *cinhārā*) I. abs. n., habit of lechery in women: *cinarire* ṭopakana, she is steeped in lechery.

II adj., with *kuri*, a harlot, an adulteress, any lecherous girl or woman. Also used as adj. noun: *nī cinari tanj*, this is a woman addicted to lechery.

III. intrs., of women, to be addicted to lechery: *cinaritanae*.

chinari-n, cinari-n rifx. v., to take the habit of lechery.

chinari-q, cinari-q p.v., to become addicted to lechery: *cinarukanae*.

chinari-tasad, cinari-tasad syn. of *cercitatasad, saggitasad*, sbst., *Andropogon aequilaterus*, Retz; *Grauineae*, a low grass, the spikelets of which are a nuisance, sticking to the clothes.

chingaδ

chin-bhin, cim-bin (I. *chinubbin*; Sad) I. sbst., separation, division, dispersion: hagara *cimlinle* rengemundile namana, by separating our households we have been thrown on the straight road to poverty.

II. trs., to divide, to separate, to scatter, to disperse, without connotation of equal or unequal parts: aputeq ṭakako *cimbinkeda*, they divided their father's money amongst themselves or, without any division, they spent severally some part of their father's money.

chinbhin-en, cimbin-en rifx v., to split in separate groups: sobero girjako *cimbinidina*, all heretical churches keep splitting up into more and more sects; urko *cimbinenjanit*, the cattle dispersed in several groups.

chinbhin-q, cimbin-q p.v., (1) to be divided among several persons: paesa *cimbinjana*, (2) of liv. bgs. or groups of liv. lgs., same meaning as rifx. v., bank *cimbinakan*, the bank has split up into sections or into separate banks, *chinbintan, cimbitan* alv., with *rika, rikan, rikap*: apute goejanei honko punji *cimbitanku rikakeda*.

chingaδ, cingaδ (Or. *chinga' anā*; Sad. *cungack*) trs., to put or place things separately according to their different kinds or qualities, to sort, to classify, to put in order according to some definite principle: *kitabko cingaδēme*, put the books in order.

chingaδ-n, cingaδ-n rifx. v., to separate in definite sections: mōro haturen hōyoko paneñtle dulkena,

chini

guṇleabu menlenc̄i hatuhatule cingaōjanā, we, people of five villages, gathered for a panchayat; deciding to discuss in sections, we sat down each village separately.

chi-p-ingaō, ci-p-ingaō repr. v., same meaning : maran̄ bir senderare jamajamagebu tāma, kabu *cīpingaō*. *chingaō-q, cingaō-q* p. v., to get sorted, classified, etc., alu ad peaju miad borare taikena, nādo *cingaōjana*.

chi-n-ingaō, ci-n-ingaō vrb. n., used of the care taken in sorting, classifying, etc. : ne kitabre kajiko *cintangāo* i q cingaōjada, oko kajim naona, sadtam namea, we two classify the words in this book (dictionary), so well that whatever word you want you find at once.

chini Has. var. of *cheni* Nag.

chiti biti, chiticān, chitir-bitir, citibiti, citicān, citir-bitir (Or. *chitnā*; II. *citkan karnā*) I. sbst., dispersion, the condition of being scattered about : *horokocitibitiringte* hatupaneāt kā hobajana, the village panchayat did not take place because many people were absent from the village. II. trs. (1) to scatter, to disperse, to throw about : mahara urjko *citibitikedko*, tara birteko, tara pipireko, tara hatureko. (2) to waste property in some way or other : Samuā baba urjko *citicānkeda*, the cattle have wasted Samu's rice crop (by grazing on it).

chitibiti-n, chiticān-en, etc., reflx. v., to disperse themselves : alope *citibitina*, tisiā paneāt hebaoa, do not scatter about, there will be panchayat to-day.

chītaō

chitibiti-q, chiticān-q, etc., p. v., (1) to be scattered, dispersed, thrown about : urjko *citibitakina*. (2) of property, to be wasted : golarā taka his b̄re purage menā bakāsaredo banoa, *citibitakina*, according to the accounts there is in the co-operative stores much cash which is not to be found in the cash box, it has been wasted.

chitibititan, chiticāntan, etc., adv., with *rika*, *rikau*, *rikng*: mabara urjko *chitibititan* rikakedko; iniq babacañli *citwāntan* rikajana, his wealth has been wasted.

III. adverbial afx. to other prds. : miado dasiko bañka, sobenkoe *ku'citibitikedkor*, *ku'citicānkedkor*, there is not a single servant at home, he has sent them out in various directions

chiticān, citicān var. of *chitibiti*.

chitir-bitir, citir-bitir var. of *chitibiti*.

chiتاō, ciتاō (Sad. *citek*; Or. *chitya'* anā) I. vrb. n., the way in which bundles of seedlings have been scattered on the field for the commodity of the planters : añaq *citaō* kae sukuadae halanetanarūyakeda, he did not like the way in which I had thrown the bundles, he picked up some so that those which remained were no more close to each other.

II. trs., (1) Nag. Has. to scatter bundles of seedlings on a rice-field : mod sagiri biñrā ne ločonarele *citaōakada*. (?) Nag syn. of *tār* Has. to spread out on the threshing floor the sheaves, which are to be trodden out by the cattle :

chiṭkani

tisiq buria paroče *citioakzdu*, gapale miadea, we have spread out to-day two heaps of unthreshed sheaves, to-morrow we will spread only one. (3) Nag. to spread out manure on the fields : *sara citaotam*. (4) Nag syn. of *citičkiō*, to besplash : dä jipare dubakania taiken, däla humaledej *citaōkju*, I was sitting near the water, he besplashed me by throwing a clod of earth into it.

chitaō-n, *citaō-n* Nag syn. of *citičkaō*, rlx. v., to besplash oneself : däre dirikoe dunilbařakeda, goṭa həymoe *citaōjanu*.

chi-p-itao, *ci-p-itao* Nag. syn. of *cipičkaō*, repr. v., to besplash each other.

chitaō-q, *citaō-q* p. v., meanings corresponding to the trs.

chi-n-itao, *ci-n-itao* vrb. n., same as *citaō* : nea okoea *ciniitaō*? kosado äöge ibilakana, kosado äöge etnaakana, who has scattered these bundles of seedlings? In some places they are much too thickly scattered, in others mu h too thinly.

chiṭkani, **chiṭkani**, **citičkani**, **citkani** (Sad. II. *chiṭkanī*, bolt) I. sbst., a door bolt, a latch, a door knob, a door catch.

II. trs., to fit a door with a bolt, to bolt a door, to keep a door open by means of a catch : duare *citičkanakzdu*.

chiṭikanis-q, *citkani-q*, etc., p. v., of doors, to be bolted, fitted with bolts, kept open by catches : sober duar *citičkanakana*.

chiṭkaō, **chiṭkaō**, **citičkaō**, **citkaō**

chola

(H. *chiyaknā*; Or. *chitka'āndā*) I. sbst., the act of besplashing with water or liquid mud : *citičkiōte* ne lija lumlena, tupudo kainā tupula, this cloth became wet by getting besplashed, I did not dip it in water.

II. tis., to besplash, in entid. to *hiri*, to sprinkle, and *arg*, to throw water or a semi-liquid either with both hands or with some vessel : ita tagařare uijkedje masalatee *citičkiōkju*, he besplashed me with mortar by dropping a brick into it. *chitkuō-n*, *citkuō-n*, etc., rlx v., to besplash oneself : losodakan horare nir paromrem *citičkaōna*, if thou run across a slushy road thou wilt besplash thyself.

chi-p-itkaō, *ci-p-itkaō*, etc., repr. v., to besplash each other.

chitkuō-q, *citkaō-q*, etc., p. v., to get besplashed : alom terea däre, *citkuōgtanatq*, do not throw stones in the water, I am getting besplashed.

chi-n-itkaō, *ciničkaō*, etc. vrb. n., (1) the besplashing : misa *ciničkaōdouq* sahatiňkja, kinékane *citičkaōkjineilia* gopoejma, I bore with him the first time he besplashed me, but as he did it several times we came to blows. (2) the object besplashed : enaraq *ciničkaō rōpqtana*. (3) the amount of besplashing : *ciničkaōko* *citičkaokja*, niuakan lijae goṭa lumcabajana, they besplashed him so much, that the cloth on his body is dripping wet.

chola, **cola** (H. *cholnā*, to peel, to scrape; Or. to clean by scraping or rubbing off) I. adj., of timber, pared with the adze : *cola* ařkatape

chola

chočki

lagačtada ci had arkata ?—*colao* kā, hado kā, oendam samge lagačtakanā, what kind of rafters did you use, pared ones or sawn ones ?—Neither pared nor sawn, they were put with the soft wood, i.e., only the bark has been stripped off.

II. trs, (1) to bevel with an adze ; to cut to a point : sisa besge *colačme*. (2) to cut level with a hoe : tasade *colatana*, he levels the ground with a hoe so as to rid it of grass. (3) fig., syn. of *mž* : ondoka hojo hadtanre namkjre, okoe kae *colaoa*? Who would not cut down with his axe a human sacrifice, if he catch him in the act.

cho-p-o'a, *co-p-o'a* repr. v., fig., to hack each other, to fight with axes. *chola-*g, *cola-*g p. v., (1) to be bevelled ; to be cut into a point : arkata töturiqta *colaoa*, rafters are bevelled at the end through which the wooden peg is driven. (2) to be levelled with a hoe : kolom *colakada*.

cho-n-ola, *co-n-ola* vrb. n., (1) the amount or rapidity of levelling with a hoe : *conolae* *colatada*, miš ganjare kolome cabanertada. (2) fig., the effectiveness or amount of the strokes with an axe : *conolae* *colakja* bō eṭge uļjana, he cut him down with such strength that the head was thrown at a distance. (3) the bevel which has been cut, the spot which has been levelled with the hoe : neado okoča *conola*? misa *canolado* dumburūrajana, etq somte *cola* lagatina, the spot after the first levelling, has been invaded again by grass, it has to be scraped once more,

cholachot'a, *colacola* adv., as if levelling, as if scraping, with a hoe : *co aco'a* alom calua, mabidem, do not hoe superficially, cut straight down.

cholan, **colan** (see under *chola*) trs, to lop off shoots and branches from a tree trunk, to pare a tree trunk : mäakan daru *colazbigepe*, clear and pare at once the tree which has been felled.

cholatag, *colatag* p.v., of the trunk of a tree, to be lopped, parol : en darurę koto *colatagan* ci? Have the branches of that tree be n lopped off?

cholau-sōje, **colau-sōje** Nag. syn. of *tapasōje* Has. trs, to cut straight, to level, with the adze : daru subasare äöge dipakana *colau-sōje*, the tree bulges us lessly in its lower part, cut it straight with the adze. *cholau-sōje-g*, *colau-sōje-g* p.v., to be cut straight with the adze.

chonja-chunji, **conja-cunji** adj., inconsiderate, rash, thoughtless, talking with levity, without reflection : hen *coadiutori* daugra jinagee ja garbarača, that thoughtless youngster will prattle about anything at all.

chočki, **cočki**, **chučki**, **cucčki**, **cutečki** (H. *chotkā*, junior, lesser) syn. of *tačomkuri*, I. sbst, the second wife of a bigamous husband. II. trs, to take as second wife, the first wife being alive and in the house : *eu!* ūkikjae.

chočki-n, *cočki-n*, *chučki-n*, *cucčki-n* refl. v., syn. of *hirumre bolo*, to become someone's second

chuāō

wife : *entekujinata*.

chakto, *entekijo*, *chakto*, *entekijo*, *entekijo* p.v., same meaning.

chuāō Nag. (H. *ehnōt*; cfr. *ehnōt*) syn. of *ehnōt*, but used only as pred.

chēt, *chātu*, *cāt*, *cātu* (Sk. H. *at*, vulva; Sad. *at*; Or. *ehut*, legally nuclear) syn. of *bis*, which see.

chuāō, *cūta* syn. of *pūtr*, adj., spare, supernumerary : *chato* ora, a spare house; *chati* ui, a spare bullock.

chuāō, *cūtaō* (Sad.; H. *cūtādā*, *chutādā*) trs., (1) to quench the thirst : *dgetim ento* mente nacalbačar tupsūčakan dako anukia, to qn nch his thirst, they gave him to drink water in which a piece of eir rope had rotted. (2) to get rid of a debt : rīpī kale *entuokada*. (3) to stop, abate, fever : eikan ranute rape *entuokeda*? (4) to stop, to kill, joy; to stop fear : epanteas tasikako *entuokata*. (5) to let loose an animal tied or locked up : sū' niko *entuohgt*. (6) to take out the dye or colour : mananurate rawgiko *entuokeda*, by dint of washing they took out the dye.

entab-n rtv. v., (1) to get rid of a debt : rīpī *entab* mente ne nile akidaiia. (2) to leave a place, to slip away : gapa Raneiten *entab*; dangrako buruteko *entabjant*.

entepatw, *entepatw* repr. v., to stop each other's joy or fear : susintan-kip takma epanteas tasikakini *entepatw*.

chuāō-p, *entepatw* p.v., (1) to be got

chuāō

rid of : *dgetim*, raban, boro, rasika, rua, riči, rangatatuči *entepatw*. (2) to be let loose : sodom *entepatw*. (3) of men, to reach a certain place, to have come : mku būt *entepatw*, only these have come. Note the opposite meaning of the rlx. v.

chit-entao, *ent-ator* vib. n., (1) the starting from a certain point : Khuntiante (or Khunti) *canctao* Kalmatiidle dökema, having started from Khunti we sat down, rested, at Kaliati. (2) the number of people who have started : pitte *entatao* cūtaojina, mid hōp pited ne oware banchor, so many people of this house went to the market that there is nobody at home.

chutadige, *entadige* adv., so as to get rid of : ribna *entadige* p. nūlem.

chuāō, *cūtī* (Sad.; H. *chattī*) I. sbst., (1) leave, furlough : bar patra *cūtī* numakida, I got two weeks' leave. (2) dismissal : *cūtī* numakida, orgdo kam tama, I got my dismissal, I will not remain any longer.

H. tis, (1) to give leave, furlough : mod einkumentes *cūtīgūt*, he gave me one month's leave. (2) to dismiss : kumburukem dash *cūtīgūt*, he dismissed the servant who committed the theft. (3) to give momentary relief in pain, thretet, olo ranute bdu-supper *cūtī* (or *cūtikeda*) ? By means of what remedy have you relieved his headache?

chutep, *entep* rtv. v., (1) to take out. Leave : i kulated *entep*, I stopped going to school. (2) to

chukkani

(1) relieve one's own pain through the elimination of *shūtō* (thirst).

(2) *chukkani*, *chukkani*—representing to dismiss each other, to separate remaining but gaps (as in a dialogue), let us eat (only) so much, let us break up the meeting.

chukkani, *chukkani*—to get leave, furlough; to be dismissed—mainly *entakana*, the cook is dismissed (2) to be momentarily relieved from pain, thirst, etc., *dakutenchukkani*, *dakutenchukkani*.

chukkani, *chukkani*—verb in the granting of leave—dismissal misae *anintō* (or *sobunrō*), or *misaecutijin*; after a first dismissal he had been received back, now he has been dismissed once more; (3) the amount of leave granted, the number of dismissals—the going *chukkani* (like a aphorism) *satetakka*, this master dismissed so many servants that there are only three left.

chukkani (adj.; derived from H. *chukkā*, to release)—*shūtō*, the clearing of a doubt, get rid of all mere *anam* (*chukkani*). Folio 1, or *chukkani*—name.

chukki, **cūki** var. of *chukki*.

ci (P. *ci*, what?)—I. Interrogative particle. (1) with or without one of the affixes of rank *a*, *ga*, *ni*, *hale*, etc., it is used (1) as a sort of reply to a call in order to ask what is the matter, he Thomas!—*ci?* What is it? What? Why do you call? (b) as a question about the reason why one does smth., v.g., why he runs, why he has come,

why he waits, etc.—*ci?* What is the matter? (2) as an inquiry about the result of an action just done, v.g., on the tasting of rice beer to see whether it is sufficiently fermented; of the tasting of tobacco before buying.

(3) It is used to transform categorical proposition into interrogative one. In this function (a) it occupies an independent position in front of the proposition and takes one of the affx. *a*, *ga*, *ni*, *hale*, etc., etc., v.g., Ranebepe? (b) it is affixed to the last word of the categorical proposition and takes sometimes one of the same affixes, more takatane kashinonita *ci?* Wilt thou give this gelded goat for Rs. 5?

(4) It occurs (c) in short negative interrogation asking for approval. In this it is affixed to the negative particle *ko* *chū*—*mo?* *ko* *chū* *senai?* Art thou of opinion that I should not go? The addition of *amo* to the instruction converts it into an expression of scorn and opposition (*mo*, Itly thou too, is here an elision meaning: dost thou too suppose such a thing?) *ko* *chū* *senai* *amo?* *ko* *chū* *senai* *amo?* *kainā* *ci* *amo?* *sengeain!* Shall I not go though? I shall; ne daengja tisiba buru! *ko* *chū* *amo* *kainā* *ci* *sobenko* *sengete?* (b) in short interrogation, expressing a wish. In these it stands either before or after the pd. and may take or not take one of the affx. *a*, *ga*, *ni*, *hale*, etc.: *enam* *ci?* *ci*, *enam* *viga?* *viga* *ci*

ci

sena? Please, wilt thou go? Do go, (c) in short replies expressing dissatisfaction. In these it stands either before or after *a'o* and tones down the prohibition into mere advice. It may take one of the affixes *a*, *ga*, *na*, *hole*, etc. When it is postponed to *aloff*, *alo aloff*, the phrase is synonymous with *kare along* and is an advice to abandon the purpose just expressed. Be it noted, however, that such phrases may be used sarcastically and their meaning just the opposite: gata *alo en* seng, raju nanea, I advise thee not to go to-morrow, thou wilt be punished if thou go, gata *a'o en* seng! *siujanige* (name), I advise thee to go, remember what it is to be punished; gata *alo en* seng! *siujanige* toraka; gata *alo aloff en* seng, would it not perhaps be better for thee to abandon thy purpose of going? (d) in short answers expressing approval. In these an interjectional *ei* is postponed to the imperative, toning it down into mere advice: semain, ei kaiog? senae *ei*! Shall I go, yes or no? --Better go. (e) in interrogative answers expressing a doubt: tisin dokbu kupulofe, —idā, *kāen* sena? baba ijjige purige mena; let us go to-day for a visit.—I do not know, maybe I shall not go, there is much to be reaped still; tisin, kupulko hijua *ei* kā? —hijige *eho*? or iduko hijige *ei*? Will our guests arrive to-day? —Who knows? Maybe they will come. (f) in affirmative phrases, as a kind of intonation meaning surely for certain, tisin,

ci

lu hato ne kumi kumabava, or hille rikun (for *ci* ed. min)! If, through laziness, thou dost not finish this work to-day, we are sure to punish thee. (See this idiom under 4*c*.)

(g) See under *at* the idiomatic use of *a'ta*, (1') and *a'la*, (4').

(5) In disjunctive propositions *ci* stands before the second part of the disjunction and so transforms the whole sentence into a question. Simple *en* kape sema? Are you going or are you not going?

N.B. —(i) Whenever the second part of the disjunction is not a mere negation of the first, but a positive alternative, the Mundari prefers to affix the prnl. subj. of the second part to *ci*: karankor *ci* nira? Are they going to fight or are they going to run away?

(b) When the second part is a mere negation of the first, then it is generally contracted into the equivalent of the English, *or not?*

But in the Mundari the prnl. subj. is sometimes expressed and affixed to *ci* — compare *ci po kā*? Will you go or not? (c) Another way of expressing in the second part a mere negation of the first is by using the negative particle *zi* predicatively: sempa *ci kape zi*?

(6) It is prefixed to prnl. and impers. prns. to turn them into interrogative prns., also to some other demonstratives to turn them into interrogatives: *eho*? (Here *eho* is the impersonal prn. used intrsly, it is, hence the cpnl. Ity, means, what is it? What?) *erlang*?

What sort of thing? What is the matter? (1) stand for *či*, *či-čiab* interrog., what like *či-čiab*? What kind of a man? (2) *či* interrog. prn., what kind of a living being? *či-čiab*? How? Interrog. prn., what kind or sort of a thing? *či-čiab*, elided into *či-čiab*? What moment, i.e., when? *či-čiab*, elided into *či-čiab*? Why? I tly; what or which so much, he, how much?

II. Int. affectional prefix, implying familiarity or affection: *či-čiab*! O my friend! (as d. affection n.m); *či-čiab*! O my darling! O my dearest among women! *či-čiab*! Darling girl! *či-čiab*! My dearest (as d. de. women to each other), *či-čiab*! Mother dear!

III. A very brief, if the d. affec. immediate predecessor of the *či-čiab* or a state. In this function it stands in contrast to *či* which denotes contemporaneity and to *či* which denotes priority in a wider or longer sense. It is used (1) to put tense forms to *či-čiab*'s *somjana*, they went away as soon as they had taken their meal (2) to certain future forms in *či-čiab* *čept-lua entene kajlu bafia*, as soon as it shall have become evening we shall go home, and then we settle this matter. This and similar expression are used in short replies to questions as to when a certain action is going to take place or as to when a certain state may be expected to come: *kenne kori cimtanem iskul-irikain*? When art thou going to send thy boy to school?—*muanayos*

as soon as he shall have grown big enough.

IV. In songs (1) *či* stands for *či-čiab*: *Ci borsar eirrange Göta disma Nu sama dubajan, Ci boraan eirrange!* How, dreadfully the whole world was submerged in the day of Noah, how dreadfully!

(2) *či* stands for *či-čiab*: *Ci-čiab bilenae Lišdumae?* Merete buasam! *Lišdumae?* (then), menado sikare *či-čiab*. Mean, in olden days past.

With what, O my boy could I buy it for thee? (I have no money).—But then *či-čiab*, save thou hast,

silver coins? But thou hast, less than *či-čiab* copper coins!

(3) *či-čiab* stands for *či-čiab*: *Bil menado tekain, Ci-čiab bil menado Lišdumae?* I am married, Merete meneteko ncedai? They have put a baby in jail? why? They put it in jail? (1) *či-čiab* mein *Lišdumae*: Apardinkodoreko arandintam, *Ci-čiab gatineri elan meine?* Now is the time when marriage take place everywhere. Tell me, my dear, what are we two going to say?

či-čiab intg. particle (1) used like *či* to ask what is the matter, as a sort of reply to a call: *či-čiab*? What? What is it? (2) Why? Wherefore? *či-čiab homaa*? Why do you ask? *seao*, *či-čiab kaia*? He will go; why should not he? *či-čiab kain gunaakada*? Why have I not done wrong? i.e., whatever you say to the contrary I have done wrong.

ciab-ciab (Sad. *ciant-ciant* (L. sbst., imitative of the chirping of

small chickens : simhonkoq *ciahebi-abiq* alumla.

II. adj., (1) with *sari*, the same chirping. (2) with *simbon*, a very small chicken : *ciahebi* simhone bangakja.

III. intr., of small chickens, to chirp : jian jian sinko *ciahebi-ka*, *ciahebi-en* ifly. v., same meaning simbon *ciahebi-alta*.

ciahebi-alta adv.: simbon o *ciahebi-tan* rajada.

ciaj imitation of the H. *Apela*, because. It has been introduced into the translation of the Bible made by the first Lutheran Missionaries and thence crept into the language of their mission agents and servants and to some extent even to that of protestant Christians. But it has never found favour with the people at large because it is too much opposed to the genius of their language.

cia-cia! interjection of displeasure or disapproval : *ciawit* ! kape manatintana ? What ! You do not obey ? *ciawit* ! olce gopoetana ? What is going on here ? Who is fighting ? *ciacia!* tainalipeti cilekai erantana, there now ! Listen and hear what a sot he is ! I told you so, but you would not believe it).

ciamente? syn. of *cig?* Why ? Wherefor ? For what reason ?

ciäri-ara (Sad. *mäni*, a *sagittaria* arrow head) syn. of *heriq deudea*, sibst. *Sagittaria sagittifolia*, Linn., Alismaceæ,—a stemless, semipigerous marsh plant, 8' high, with sagittal leaves on long, erect petioles, and

white flowers in spicate whorls. The leaves are used as a potherb.

cici, ciuci I. adj., with *ji*, fruit just formed, starting its growth : ne honko *cie*, jukoko godpaojida, these children pluck usually fruits which are only just formed. Also used as adj. noun : *cicic* ar rotana II. intr., of fruit, to form, to start growing : illi tucanap *cicic*, *cicic*, *cicic* p. v., same meaning : fuli an *cicic*.

ciciñ to howl, to wail, to shout or roar immediately. Constanted like *ah-ah*.

cicikan v.t., to crack (in work)

cij ci, cij ci-duegar var. of *cij ci*, *chabla*, *ha*.

cicin var. of *cij ci*, *af*

cicice, cici-pe abt., a very small bird so called from its call. It is smaller than the warbler and blue tit. Found in mountainous. It has a buff-coloured back and the breast and lower parts are yellowish.

cicy-cicy N. Amer. name of *Thryophilus*. Has 1 stilt, 1) the hopping along on one leg, 2) the hopping along on one leg, 3) the jumping on one leg ; iskulhonlo tsip miria *cicy-cicy* muritada.

II. tr., with *ci* or *ci*, *ci* ad. o.; and intr., to hop on one leg : *cicy-cicy-jadias*, *me ci-cicy-jadias*.

III. tr., caus., to aid a cub, to hop on one leg : duduñar i-kulhonko *cicy-cicy-jadias*.

cicy-cicy-t rily. v., same meaning as intr. : *cicy-cicy-jadias*.

cicy-cicy-g p. v., with *ci* or *ci*

cidā cidā au

cīge

as shj., of the progress, to take place on one leg.

IV. adv., with or without the affs. *au**, *g**, *g'g'*, *ta*, *tu*, *z*, also *cidakela*, *cidekakela*, modifying *sən*, *ni*.

cidacida-an infis. and *cidacida-* reflx. v., to come hopping along on one leg.

cidacida-idi intr., and *cidacida-* reflx. v., to go or run away hopping along on one leg.

cidacidi-f I. f., the cell of *tar*, the palm-spiral.

II. intrs., of the palm-spiral, to roll, turn *cidacida-idi*.

cidaderri ta adv., with *rj*, same meaning.

cidgi Nag. (Or *cidgi*), to modest, to baras (syn. of *cidgi*) Has. ts., to insult, banish, judge *cidgi* p. v., to be insulted — punice *cidginata*.

cidigi var. of *cidgi*.

cidiri-bidri (Sad *cidiri* bida) var. of *cidibidire*.

cidji sbst., a dark-brown bug, preying on silk-worms. Before they become clay idols. They are of two sizes, the *maru* *cidji*, about $\frac{1}{2}$ " long, and the *kuru* *cidji*, only half that size. The larger one will even sometimes pierce the cocoon to suck the nreba.

cidilan, **cidjan**, **cidian** (Or *cidjan*) syn. of *tigau*, *tigai*, trs., (1) to raise on's tail on high, kula boroto uniko *cidekakela* *ta* (or *cidjan*) *cidekakela* *ta* *nijina*, the cattle through fear of the tiger, fled with tails erect. (2) to tilt or

raise a pole or piece of timber at one end: *dañi* *hadko* *cidekateko* *ta* — *tarasy* *cidekateko* *ta* *rubek*, *ta* *onoko* *najiria*, those who saw a tree, how do they place it?

— Having raised it on one end they put a prop under it and then they look at it with one eye shut (in order to see if the slices are still in a vertical plane)

ciditatu itly. v., to crest, encircle, make *cidekateko*.

cidjatake-p v. (1) of the tail, to be erected (2) to be tilted, heaved up at an angle. *kudisi* *da* *tautame* *siba* *a*, *cidjatake-p*, the tail of the well-water, they draw water, is raised at the lower end.

cidipan-puk I. sbst., the cane of seesaw.

II. intrs., to play seesaw, dominate and ate *gandekedekin*, *cidekateko*, *ta* *titik*, laying placed a rafter across a beam, the two play seesaw.

cidilan-mui sbst., a species of black, medium-sized ant, with flat, reflexed abdomen.

ci-du var. of *cide*.

cidam, **ciduna** Nag. (H. *cidai*, to appear, to seem) var. of *cide*.

cigarat *ci garare** Itly., is it in punishment? syn. of *doreo*, *doreore*, interjection of regret, what a pity that ... future segment, *cigarape* hijaden! There is an epidemic in the village, more is the pity that you have come.

cīge Nag. syn. of *cina* Has. interrogative particle used when putting a question to women closely related

to the speaker: runcinalo *cige?*

cigi Nag. trs., (1) to prick (2) to hit with a *cigitati*: mālāin *cigilat*, *cigi-n* refl.v., to prick on self cīrgalme, en suite alom *ciginti*, bisi-kana, take care, do not prick thyself with that needle, it is poisoned *cip-cigi* repr.v., to prick each other, *cigt-g* p.v., (1) to be hit by a *cigitati* (2) to get pricked: kītaren *cigilena*.

N. B. In Has the use of this word is restricted to the p. v., and that only in the following meanings: to prick one's buttocks or hurt them in sitting down; to slip off on one's buttocks; to hurt the side of one's foot, *cī-n-igi* vb. n., the manner of hitting with a *cigitati*: madj putun *ciniqit* cigilia, misaregecobjabunkia, he hit a dove with a hammer-headed pronged arrow with such force that he killed it outright.

cigiq Kera-Munda (Or. *cipi*, *cipi*, small seedlings) p. v., to sprout, to germinate: kolhemre — Eu itde *cigipra*, on the threshing floor our paddy has germinated.

cigi-tote, **cigi-tuthi**, **cigi-tuji** Nag. sbst., a hammer-headed bamboo arrow with two prongs, used against birds (Pl II, 1).

cigiri (Sad. *cigur*; Or. *cigri*) I. sbst., (1) a pole pointed at both ends and used to carry unthreshed paddy, straw and the like, the pointed ends being simply split through the bundles. It is much longer than the ordinary carrying pole (*mardiyā*) because the amount of straw or paddy which a man can

carry is so bulky that if it were loaded on an ordinary pole the carrier would have no moving space between the two bundles. busu *cigiritchi* gogsa, mariyā dūnqunguea moi it, they carry straw by means of a long pole because the ordinary one is too short. Note the idiom: ex burnu merie dypana lulu boro *cigiri* lit. he is very cunning and not afraid of difficulties, litly., he entraps the peacock on seven hills and trim his carrying pole on the heads of trees (1) a forked stay which is used to support at one end the tree that are being sawn in the Indian fashion. These stays are made of two rather long bamboos, crossing at a sharp angle near one end where they are strongly tied together, so that a sort of a ten-angled folk about 2 ft. long is obtained.

II. trs., to make into a *cigiri*: ne molkin midber *cigiria*, midber and andundomea. (2) to carry by means of a *cigiri*, (used with this meaning only when no confusion with the first is possible) marāpita kū goptim, *cigiripet*. *cigripa* p.v., (1) to be made into a *cigiri*: minmāni ci *cigripa?* jilimoty namepe, can so shorten a pole be made into a *cigripa?* Get a larger one. (2) to be carried by means of a *cigiri*, (when no confusion with the first meaning is possible): soben bu y *cigripabata-* *alata*.

cigiri-bārom sbst., a load carried by means of a *cigiri*: bbarā *cigribā-*

from head or d. *shibapida*, digging, i.e. the act of to do. (2) *cika* is generally used with *janji* unruwa, a load of unthreshed paddy carried on a *cikir* may not be put down on the way, the moment one puts it down the ears would get crushed and the grains would be shed.

cihil Nag. (Sad.) trs., to wake subj. with a start; to startle; honks alom *cihil* *ba*, kacomo *ryo*.

cihil-ka rlx. v., to awake with a start; no locative *cihil-ka*.

cihil-p p.v., to get startled, to be made to start, to be roused with a start, v.g., from sleep—*duyuntane tarkenae cihil-p*.

cihilk a syn. of *cihil*, *ketil*. Has adv., with a start, startlingly; *cihilkere* rikality, he startled him, he made him start; *cihilkere* constjana, he started up out of his sleep; *cihilkenehik* adv., with a pasted start; *med-rida cihilkenehik* *zam* conkitojon, the whole night he started up now and again out of his sleep.

cihil-hage syn. of *cihilkere*, vka, trs., to startle, to cause to start, to rouse with a start.

cihil-hage-p p.v., to get startled, to be made to start.

cij, ciji (H. Sad.) subst., a thing things; *cikan cij* *numakala?*

cika causative or permissive aux. belonging to the series *cik*, *anik*, *reku*, *iri*. Another series is *niki*, *ariki*, *irika*, *iri*, and a third incomplete series comprises *tela* and *ataka* or *atika*. Of these only two are used as independent predicates (1) *niki* is used categorically with the

meaning of: to do what? and with interrogatively with the meaning of: to do what? and eat specially as syn. of *cika*. The latter however seems to occur only in indefinite negative sentences with *jetung* *ki*, and occasionally affirmative sentences where it is modified by an adv. as in the sentence under *cikilam*. As independent pred. *cika* is constructed as follows:

I. trs., (1) interrogatively, (2) to do what? The d. o. is generally *cika* or *cikir*, but may be understood. The clauses below have been translated pr. *cikilam*, *bapita?* In the last night H. relatives left him in the bush, what can I do then? (p. or H.). *cikilam cikilam?* I do what? and I to do? The phrase *cikilam* is often understood to mean to do what wrong? *etaro cikilam* *etaro*—*cikilam*—*etaro*—*nakakada*, b. gen. Nakakada, what (wrong) have you been doing this morning?

—I have done nothing (wrong) at all, I have done my work well. When the d. o. instead of being the indefinite *cik*, or *cikir*, is definite, v.g., *cika*, either expressed or understood, the meaning becomes: to do what with it? *med-hiki takalo numakala*, *cik-jiki on?* They have got 20 Rs., what are they doing with it? *cik-tulam?*—cik-ing? What art thou doing with that?—With what? With a personal d. o. *cika* means (a) to treat how? *cikakipue?* (b) to do what or what harm to smb.? *jumine kak-*

rañree *cikababgea*? However much he may excite himself, what harm can he do us? (2) categorically with *jeta kā* or *jetang kā*, to do nothing at all to smb.: *jeta kain cikakkye*; alom boroa jetang kain *cikamea*.

II. intg., which may be preceded by *cina* or *cikang*, to do what work? *cikatanam*?—culturatio, what work art thou doing?—I am hoeing; sober loéonkoe aimainjada, ale huriñmaran matomhapañjako cinalé *cik*? He takes for himself all the rice fields; we, his younger and elder brothers, what work shall we do? (How shall we get our livelihood?) *cinañ cik* nýlo? What work shall I perform now? *cinañ cikihena*? What work has he been doing?

cika-n rly. v., (1) interrogatively, to do what to oneself? *cikattana* en hon? (This was asked of a boy besmearing himself with mud); *cikanmante* sengtama? In order to do what harm to himself is he going away? (2) categorically, to do smth. to oneself, to harm oneself: *jeta kain cikattana*, I am not doing anything which may harm me.

cip-ika repr. v., (1) interrogatively, to do what to each other? *cipkattanakini*? (2) categorically, to do smth. to each other: *jeta kakko cipkattan*.

cikag p. v., (1) interrogatively, (a) prsly., to become what of smb.? aia gojgrepe *cikar*? If I die what will become of you? (b) imp. ly.,

to go to happen what?: jaimine kaeanre, iniç kacirate *cikiggea*? However much he may excite himself, what will happen through his excitement? Let him excite himself, it can do us no harm. (2) categorically, (a) of harm, to happen to smb.: *jeta kidecikau*, it will do us no harm; jetina kā *cikau*, nothing will happen, no harm will come out of it. (b) to be prepared: illido *cikatwa* (or *rikaakana*) munū ari cegoa, the beer is ready but the drinking has not yet begun.

Note the idiom, use of *cikattana* in interrogative answers where it implies quantity: what has become (what would have become) of the quantity there was? apeñ hature ili menu? illido ale hature *cikattana*? aña hure huriñ, is there any beer in your village?—There is a lot of it, more than thou canst drink; romin hature padrigomkeko menakoa ei banakoa tisip?—padrigomkeko *cikattana*? mosatedo gijjalere bidi lako donoa; are there any missionaries at home to lay in the Catholic mission station? There are a number of them, so many that if they were to say mass at the same hour there would not be altars enough.

cika baran syn of *cikabaran*, rly. v., to go about doing an action which affects one's body: kabakabatane *cikabayan*, duhapeakanme käre gao sarsoca, thou art hopping about on one leg, remain sitting quietly, otherwise thy sore will get worse.

cika-caki

cika-caki, **cika-cike**, sometimes **ceka-ceki**, **ceka-ciki** 1^o syn. of *hekajaki*, *hikajaki*, *hikajoko*, *jekajaki*, *jikajaki*, *jikajoko*, *jeajaë*, used of people who walk with legs wide apart and swinging body owing to itch, sometimes also on account of a heavy load which they carry, but in the latter case *hilajolo* *hiluidului*, *hinalani*, *hinaqdanai* or *hinuidului* are more generally used. I. sbst., the walk with legs wide apart as described : inig *cikacaki* kisira auri bugiq jak d tingea.

II. adj., walking as described : apia *cikacaki* honko kasira cipinko kuljana bandate. Also used as adj. noun : nekan *cikacakiko* niste ci hatuko tebaca ? Will such people who walk with legs wide apart reach the village quickly ? (Of course not).

III. intrs., to walk as described : *cikacakijadae*.

IV. trs. caus. : kasira *cikacikijua*, janaore neka kaiñ senjaq taikena. *cikacaki-n*, *cikacike-n*, *cikaciki-n* refl. v., same as intrs. : tisiido puragom *cikacikuntana*, kisira ci jorogokedma ?

cikacaki-q, *cikacike-q*, *cikaciki-q* p.v., to be caused to walk as described : kasiratee *cikacakijana*.

cikacakitan, *cikaciketan*, *cikacikitau* adv., walking as described : *cikacakitan* hijutana.

2^o sometimes used as syn. of *okauki*, *onbaumbi*. See *cikaciki*.

cikad var. of *cekuk*.

cikan ? (P. *eigunä* ? Of what kind ?) I. intrg. adj., what

cikanj

kind of ? What sort of ? in entrd. to *cikan* which asks not after the kind but after the quality : nea *cikan* daru ?

II. intrs., to act like what sort of being ? setare hijurä taikena, tikino sante binakor, *cikanjanak* ? They were to come in the morning, even at noon they are not here, what have they been doing ? Have they been lazy, or have they been held up by some work ? The participial form *cikantan* is used adjly. with the meaning : questionable, of doubtful or uncertain kind; : *cikantan* almad jatilo aranli ka besca, it is not good to marry a person who is not known properly.

cikan ? intrg. prn., (1) of inan. os., one of what kind ? nealo *cikan* ? What kind of thing is this ? (2) by way of a general question, what is it ? What is the matter ? What do you say ? What do you mean ? etc. : *cikan* ?

cikanado, **cikanama**, **cikan-**
mated ? intrg. interj. used by people who suddenly lose the thread of their idea or hesitate about some particular in the course of a narration or statement. It is often followed by *uypleain*, let me (first) think a while : entedo *cikanama* ? *uypleain*.

cikanamente, **cikanamente** ? syn. of *cimente* ? intrg. conj., why ? What for ? For what reason ? In entrd. to *cikanmente*, in order to do what harm to oneself ? *cikanamen-*
tem enkakeda ?

cikanj ? df. intrg. prn. used of

cikin

cilan

liv. bgs., one of what kind? nido cikanj, birsim ei hatusim? cikanko hijaukana, Horoko ei Urañko? What kind of people have come, Mundas or Oraons?

cikid (Sad. *cik*; Or. *cikus*) I. sbst., Hindu weaver, in contrd. to *perāé*, aboriginal weaver, an *l.jolha*, Mohammedan weaver.

II. trs. caus.: sindari tapateko *cikukija*, the Hindu weavers made her lose her caste and enter theirs by marking with red lead her forehead or the parting line of her hair. *cikul-en* reflx. v., to enter the caste of Hindu weavers: Horo kuñigce tarkenae *cikidenjana*.

cii-n-ikid vib. n., used of the amount of people entering the Hindu weavers' caste: *cimikidko* *cikidenjana*, goña hituko doglaeabaakana.

cikin (Or.) syn. of *cirin*, sbst., the supposed ghost of a woman who died in childbirth.

cikin-g p.v., to become such a ghost: *cikinjinae*.

cikirad Nag. (Sk. *citkar*, the harsh cry of asses, monkeys, etc.; may also be a corruption of H. *hinhināñ*. See *cikhechēchē*) syn. of *kiki* Has.

cikran, cokoran, cokoë I. sbst., always preceded by *mid*, and often followed by *leku*, just a little, just a trifle, a wee little bit: cia? *mid cikrano* kam joma?

II. trs., to give just a little: akodo londhālondhānjanā aiñdoko *mid-cokoranjina*, they took the lion's share for themselves and gave me only a little bit.

cikrata-en, colōrañ-en, cokoë-n, reflx. v., to take just a little for oneself: apé bārīa burtitupea, aiñdoina *midcokoranjanā*.

cikrat-g, colōrañ-g, cokoë-g p.v., with *mid*, to receive just a little: tarako londhājana, tarako *mimidcokoranjanā*.

cilam (H. Sad.) I. sbst., the pottery bowl of a hooka, which contains the tobacco: Horo kumbarko *cilam* baitan kaiñ lelakañko, magaña kumbarkokoñ lelakañko, I never saw a Munda making a hooka bowl in baked earth, though he made tiles; I saw Hindus make them.

II. trs., with *mid*, to fill the whole bowl of the hooka: guraiñ *mid-cilantada* kale s'heabadarijana.

cilam-g p.v., used fig. in displeasure, of a gaping mouth with protruding lips: mocae *cilamjana*, he has a gaping mouth with protruding lips.

cilam-moca sbst., a nickname for people with a gaping mouth and protruding lips.

cilam coloë (in songs *ciram-boroë*) I. sbst., call and name of a bird which is also called *suriām*.

II. intis., of the *suriām*, to call: *suriām cilamecoloëjala*.

cilamecoloëcilamecoloë-n reflx. v., of the *suriām*, to call repeatedly: setgāte tikin jakede *cilamecoloëcilam-colögnjana*.

cilamecoloëtan adv., with *rg*, same as intrs.: *cilamecoloëtane rajada*.

***cilan** (Sad.) I. abs. n., (1) the state of being an outcast, at least

temporarily, in entr'd. to *bejati*, the state of being definitively an outcast, and *bicati*, a social desilement which does not cause loss of caste: *cilando kandarūḍadariōa*, bejatido kā. (?) the quality of an object causing loss of caste: *Siripatiōe orq latar horokore pura cilan mena*, in the country around Maranghada and among the Tamar people many things are considered as causing loss of caste; *metāire jetan cilan banoa*, one cannot lose one's caste by eating sweatmeats.

II. trs., to outcast or declare outcast: *perāēmandi jomkeda menteko cilankja*.

cilan-en refl. v., to say or wilfully do such things as will cause one to be outcasted: *baraekoaia jomkeda menmentee cilanelana*.

ci-p-ilan repr. v., to outcaste each other, to be in the habit of outcasting: *eilekanakorepe cipilana?*—*baraēmandi*, *perāēmandi* *jomlerele cipilana*, in what cases do you outcaste?—When one eats rice cooked by a blacksmith or by a weaver. Also used adjly.: *niku betekan cipilan horoko*, these people enforce many things as entailing loss of caste.

cilan-q p.v., to get (reparably) outcasted: *hon jonomakanre kako cilanglana cilando*, mendoko bicatiq-tana. *Cilanakan* *horō jomnūtanre miad paṭire kako duṛrikaia*, bicatiakanjo duṛdoko rikaia mendo aēq orqare jomnū kakoq, when they eat or drink, they will not let an outcasted man sit with them on the

same mat, but one who is only socially unclean they allow to sit and eat or drink with them, but they will not eat or drink in his house, i.e., things prepared in his house. The reason is because it is not through one's own fault that one becomes socially unclean (on account of a birth, of worms in a sore). If an outcast has touched in any way, however, indirectly, a man holding or carrying prepared food (other than sweatmeats) or drinking water v.g., if he has touched the mat or seat on which that man was sitting or the stick he was holding, that food or water has to be thrown away, it is contaminated (it has become outcasting).

ci-n-ilan vrb. n., the amount or extent of outcasting: *ci ilanko cilankja duarjaked kako lajomrikai*, they have outcasted him in such a way that they forbid him to enter not only the inner room where the cooking pots are, but even the outer room; they do not let him even cross the threshold.

cilaō, *cilana* syn. of *cidum*, *ciduma* Nag. *cimq*, *cimqd*, *cimud* Has. particles expressive of a strong probability verging on certainty: *nīgee enkakeda cilaq*, it must be this one who did it; *pusi eukae rapudkeda cilaq*, most probably it is the cat who broke the small earthen vessel.

cilaō Nag. (II. *cilcilānā*, to shriek, to scream) I. sbst., a shout, shriek, scream, from joy, fear, etc.: *honkoq cilaoi* aiumla.

II. intrs., to shout, shriek, scream, from joy, fear, etc. : *cilaōkedae*.

cilaō-n refl. v., same meaning as intrs.: *enānāteko cilaōntana*.

cilaō-q p. v., used imprsly. : *purāge cilaōlena*, there has been much shouting.

ci-n-ilaō verb. n., (1) the shouting, screaming: *misa cīnīlaōdo kā aīumlena*, the first shouting was not heard. (2) the amount or loudness of shouting: *cīnīlaōe cilaōlā*, *gōtā tōlako aīumlā*, he gave such a scream that it was heard all over the hamlet.

cīcīlāō (II. *cīcīlānā*, to shriek, to scream) trs. caus., to cause to scream, shriek, from fear: *tuū simkoo cīcīlāōkedkoo*.

cīcīlāō-q p. v., to get frightened so as to scream: *kuriq sorārāgūnre simko mermmergeko cīcīlāōva*, when a kite swoops down the fowls scream very much in their fright.

cīlēkā? I. intrg. adv., how? In what manner? In what state or condition? *cīlēkāe rikantana*? How does he demean himself? *cīlēkāe sengjana*?—bēsgee taikena, in what condition did he go away?—He was all right.

II. trs., to do smth. in what manner? *ne kamibu cīlēkāea*?

III. intrs., to act or proceed in what manner? *cīlēkākadelapē*?

cīlēkā-n refl. v. to behave, to demean oneself in what manner? *landia kōrāe taikena tisiāgapadoe cīlēkāntana*? *setārebū senoa mente kajikana*, aledole samporouterjana, apedope *cīlēkāntana*? aledole sena

mentele kajikeda, iduūrq *[Mangra kora cīlēkāntana]*? We, for our part, said that we would go, but who knows what may be the intention of Mangra? aledo jomkeatele sena, apedope *cīlēkāna*? We will go after having taken our meal; and you, when will you go? andaga horareq aīubgātāna, dēra kaiā mundijada, *cīlēkanuiq nādō*? I am only half way and am overtaken by the night and do not know where to stop for the night, how shall I act now?

cīlēkuq p. v., (1) to happen in what manner? *batirā cīmīni rapudjana*, *ena nādō cīlēkājana*? The chimney of the lamp is broken; now, how on earth did that happen? (2) to be done in what manner, with what result? *tisiāko bīcāriāna*, *nea nādō cīlēkāoa*? (3) to become like what? *mandi nādō cīlēkājana*? linlem, how is the cooking rice now? Crush some between thy fingers (to see whether it is soft).

Note (!) the idiom: *iduūrq cīlēkā banq cīlēkā*: Asāndisum alom sena, iduūrq *cīlēkā* banq *cīlēkā*, do not go to Assam, who knows what that country is like! kae jeloa mente hoqoko andanjada, iduūrq *cīlēkā* banq *cīlēkā*, people think that he will not be condemned to jail, who knows how it will be! (2) the repetition of *cīlēkā* for the purpose of expressing a doubt as to the way or manner in which smth. happened: *barapisa cīlēkācīlēkāi* bullena, I had got drunk twice or three times, I do no more know exactly how.

cilekaci

cim̄

Sometimes the repetition also means: all in all, in general, all round : *cilekaciilekaglana?* How are things getting on in general ?

cileka ci conj. for instance, as an example, v. g.

cileka **cileka** correlative : as so.

cilekan intrg. adj., denoting quality in entrd. to *cikan* which denotes kind : *cilekan urim kiriakai?* What is the bullock like which thou hast bought ?

cilekang df. intrg. prn., denoting inan. os., in entrd. to *cikang* : *cikan darum nauntana?*—sarjomduwu, what kind of tree dost thou want ?—A sal tree ; *cilekang?*—khul̄ motog, of what quality or size ?—A very thick one.

cilekanj df. intrg. prn. denoting liv. bgs. and asking after quality, in entrd. to *cikanj* which asks after kind : *Singbonagare cikankoko longakoa?*—simko, what kind of animals do (the Mundas) offer in honour of Singbona?—Fowls ; *cilekanko?*—pundiko, of what colour ?—White ones.

cilekate intrg. adv., by what means ? *cilekalem sena?*—sadomite, how wilt thou go ?—On horseback.

cilna occurs only as second part of the jingle *palnacilna*.

cima poetical parallel of *oko*, occurs mainly in the compounds : *cimare?* Where ? *cimale?* Whither ? But the forms *cimare* and *cimale* are more frequent : Okoreme atiaa citiri ? Asakal *cimareme gusam?* Where dost thou feed, partridge ? Spurred jungle-fowl, where dost thou look for food ?

cima, **cimad**, **cimada** Has. var. of *cilauq*.

cimae poetical parallel of *oko*, who ? *Cimae setertin, ramrum salatan?* Who is arriving, that thou art picking the pulse grains ?

cimi subst., extent, limit, border. In Tamar district it is used instead of *axi*, the ridge of a rice field. Both in Nag. and in Has. it is neither used nor understood. In Buruma there is a ravine called *cimior*, a mango tree called *ciminti* and a banyan tree called *cimbaya*, but nobody knows any more why they bear those names. The following derivatives are used by Missionaries :

cimbang adj., of inan. os., unlimited, endless, infinite ; Pormesora *cimbang* pere, the infinite power of God.

cimbangdekin adj., immeasurable, indefinite, immense : *Anagrajikog cimbang'ekan raj menq*, the English posses an immense empire. When used prdlly., the *n* disappears : *ipil menako sirma cimbang'ekagea*, the starry heavens are indefinitely great.

cimbangten adj., absolutely infinite ; *cimbangten* Pormesora sēra, the wisdom of the infinite God.

cimbangbenj prnl. noun, One or the One who is absolutely infinite, i.e., God.

cimimenq adj., of inan. os., limited : *cimimenq otedisun*, the limited world.

cimimenqaten adj., of liv. bgs., of limited powers and abilities : *cimimenqaten atmako*.

cimia₂

cimimenatenj plur. noun, a finite, limited liv. bg. : Pormisor cimibangtenj, abu horokodo *cimimengtenkoge*, God is an infinite being, but we men are finite.

cimian₂, **cimin₂**, **cimina₂**, **cimingu**, **ciminur₂**, **cimiug**, **cimiu₂**, **cimitra₂**, **cintury**, **cinturua** intrg. adj., prn., etc., constructed like *umiaq*, in the same meanings but interrogatively and never as postp. Moreover all these variants, excepting the three last, are used idmly, as advs. with or without the enclitic *ye* (?) to denote real excess in the action, when they modify a prd. in the f. ts. : *hatibasan₂* jontuko Kalkatare mengko, *ciminem* Iela ? There are all kinds of animals in Calcutta (in the Zoological Gardens), how canst thou see so much ? i.e., more than one can look at : *pura sān nere mena*, *ciminem* eikā ? There is a lot of firewood here, more than thou canst use ; kane-kan₂ kagajp₂ iditana, *ciminpe* eikaea ? You come again and again to fetch paper, what will you do with so much ? It is more than you need. (?) to denote ironically excess in the opinion of others, when modifying a prd. in any other ts. : *apiupun horoia lelpae metaletana*, *cimiaq* pergakana ? He tells us that he will tackle any three or four of us, how strong is he ? i.e., he deems himself much stronger than he is. This excess may also be expressed by the same vars. used as adj. prds. : ne kami janaōjanre, *ciminangea* ? If this work be per-

cimita

formed steadily, how much time will it take ? i.e., it will take less time than you think.

cimin, **cimina₂** vars. of *cimia₂*.

cimindari, **cimindari** adv., as much as possible : *cimindariq* kajibujaō-kena mendo aīnq kaji kae jojomjana, I tried my best to make him understand but he did not 'eat' my words, i.e., he did not follow my advice. N. B. (1) When this adv. is used interrogatively modifying a prd. in the f.ts., it connotes idmly, that the action is more than one can possibly do : *gōta orgle talmasaakana*, mid̄ horogae bugi jitenj, *cimindari* jogānka ? We are all sick in our family, only one man is all right, how can he nurse us all ? (2) When used ironically it may replace *cimiaq* in the idiomatic constructions described above under *cimia₂*. (3) It may also replace *cimiaq* in sentences expressing wonder : *cimindari* rasikajadpea, enaŋatepe landatana ! How much pleasure you have ! You are laughing already for a long while ; *cimindarim* gza-kađte mačaia kam dařitana ! Under how small a load thou hast strained thy back !

ciming, **ciminur₂** vars. of *cimia₂*.

cimita, **cimita₂**, **cimity**, **cimitur₂**, **cimta**, **cimta₂**, **cimty**, **cimtu₂** I. intrg. adv., when ? at what time ? *cimtako* tebaea ? II. adj., syn. of *cimtaqrg*, of what time ? Having happened when ? *cimtaq* kaji nean uruňtada ? aledo kale ḥorjada, when did that happen of which thou speakest ? We have

cimitan̄i

no remembrance of it.

III. trs., to do smth. when ? pau-cait̄bu cimtaq̄ea ? When shall we hold the panchayat ?

cimita-n, cimitaq̄-en, cimituq̄-n, cimituq̄-en refl. v., to do smth. when ? manđi jomdohu cimtaq̄ena, setə-nabu cibū tikanena ?

cimita-q, cimitaq̄-q, cimitu-q, cimituq̄-q p. v., to happen when ? To be done when ? aiňa gojəsamač cimtaq̄oa ? When will the time of my death arrive ?

IV. cimita imita, cimitaq̄ imitaq̄, cimituq̄ imity, cimituq̄ imituq̄ correl. adv., when then .. : cimtae sena, imta apeo senpe, when he goes, do you go also. With *jaked* in each member, this correlation means : as long as ..., so long.

V. The repeated form cimitacimita, cimitaçemitaq̄, etc., has a more extended or emphatic meaning : whenever, whensoever ? cimtaçimtae hij̄u ? kabu tānagia, God knows when he will come, let us not wait for him ; nea kaji kale ituana cimtaçemitaq̄ kajim uřuňakada ? We do not know about that, when did it happen ? cimtaçimtae sena, imtaimta apeo senpe, whenever he goes, do you go also.

cimitan̄i, cimitaçan̄i, cimituñi, cimituçan̄i, cimtañi, cimtaçan̄i, cimtuñi, cimtuçan̄i intrg. prn., the one referring to what time ? It is used in or about circumstances in which different agents come or go or perform certain acts singly or in batches at more or less fixed intervals one after another : sobenko

cimta

kaream omeabaudkoia ?—ařria eaba-koia ;—cimtaq̄loam omadkoia ?—sidaLENKO, hast thou given the ration of food to all ?—I have not yet finished with all of them.—To whom (ltly., to those who came when ?) hast thou given it ?—To those who came first.

cimiq̄, cimiua vars. of *cimiaq̄*.

cimpiaq̄, cimpiniaq̄, cimping, cimpinuaq̄, cimpiraq̄, cimpiruq̄, cimpiruaq̄, cimpiq̄, cimpiaq̄ intrg. adj., prn., etc., constructed like *impiaq̄* in the same meanings but interrogatively and never as post-p.

cimta, cimtaq̄ vars. of *cimta*.

cimti Kera. var of *cimiaq̄*.

cimti-cimti Kera. var. of *cimpiaq̄*.

cimtiraq̄ var. of *cimiaq̄*.

cimtuq̄, cimtuq̄ vars. of *cimta*.

cimturuq̄, cimturuaq̄ vars. of *cimta*.

cimta (II. Or. Sul. tongs, nippers) I. sbst., (1) the smaller blacksmith's tongs which are held with one hand, in entrd. to *sanyasom*, the larger one's for the use of which both hands are required. (2) syn. of *janumpicq̄*, *janumuryuq̄imta*, small pincers used to extract thorns from feet and hands, thorn extractors. This is an implement which nearly every Munda carries about him everywhere hanging to a string slung around his neck. Their work in field and forest renders it indispensable as they are always barefooted. (Pl. XX. 2).

II. trs., to seize or hold with the smaller kind of tongs : päl kořtan-reko *cimtaea*. (2) to extract thorns

cimta

by means of small pincers. Note the idioms : (1) karakominə sūkena, hongandaree *cimtaljūn*, I introduced my hand in order to catch a crab, it caught my little finger in its pincers. (2) miadmiadto aleq simhonko kān *cimtacabakedkoan*, a crow carried off in its beak our small chickens the one after the other. (3) en jata tolkeate kamtebaaiña, *cimtukeale omairam*, if thou holdest that stick folding thy palm around it, thou wilt not be able to reach it on to me, hold its extremity with two fingers only and give it to me that way.

cimta-n rifv. v. to use a thorn extractor on one's own body : janum sarsarte kā pieaggredō *cim'anme*.

ci-pimta repr. v., to catch each other with tongs : bāraškia pálkia rep̄tana, operanoperanloķia *cipimtakenu*, two blacksmiths compete for the post of village blacksmith, whilst quarrelling they caught each other with their tongs.

cimtu-q p.v., (1) to be held with tongs : miad pál *cimtaakana*, orq miad hasanagarrea. (2) to be extracted with small pincers.

ci-n-imta verb. n., (1) the holding with tongs : misa *ciniimtaoe* pocola, etq somte *cimtakelutee* kočekeda, the first time he took it up with the tongs, he let it drop, having taken it up a second time, he beat it. (2) the strength with which the tongs are used : *ciniimtae* cimtakja entarq jilui keauterjuna, he caught him so forcibly with his tongs that his flesh at that spot was quite torn.

cina

cimti-pipiri (Sad. *cimti* ant, *pipir*, flying ant) subst., collective noun for creeping and flying insects.

cimkul, *cimkul-rakah* Has. syn. of *pintulrakah* Naż. trs., to raise at one end smth. which is balanced, so that the other end sinks down to the ground, to tilt.

cimkul-q, *cimkulrakah-q* p.v., to be tilted, to be raised on one side whilst the other side goes down : ladiakan għarice buransx tenekad banoġre *cimkulogea*, if there be not a prop at either end of a loaded cart, it is sure to tilt; kudaq dura da tħalli mre subaq *cimkulor*, the lower end of the well pole rises whilst one draws water.

ci-n-imkul verb. n., the extent of tilting : da tħalli mre *cimkulule* cimkuleda huja lekgħi, kā mulheha, in drawing water he tilted the pole in such a way that it was nearly vertical.

cina var. of *cinha*.

cina intrg. particle *ci* with the aff. n. of address to women : seniha *cina* kam?

cina (II. *cinku*, to know, to recognize) potential parallel of *lel*, to see : Amlaka cirea *cinaia*? Will it be as if I saw thee?

ci-pina repr. v., (1) in songs, to see each other : Cimakoregalix *cipinago*? Where will we two meet again? (2) in ordinary conversation, like *lepel*, to recognize each other, to be acquainted with each other : daparomjineko *cipinajuna*; inkulgle *cipinaakana*.

cina-q p.v., in songs ; to be seen :

cina

Gatimedo nimir hočogamačre, **Gatimedo** kae lelo lelo. **Sangamedo** nimir bandijetere, **Sangamedo** kae *cinao cinaq*. In this stormy weather, thy friend does not even show himself. In these dog days thy friend remains invisible.

cina syn. of *cikanq*.

cina-badam var. of *ciniabadam*.

cinamente syn. of *cikanamente*.

cinari var. of *chinari*.

cinate syn. of *cikanqte*.

cin-bin var. of *chinbin*.

cinci var. of *cic*.

cindaq p.v., used of the embryonic state of the young of birds or animals in the egg or in the womb. It would be improper to use it of the human embryo: simjaromre hon *cindaakana*; *cinduakun* simjarom tupulere barabari kā tambruboa, if you plunge a developed egg in water, it will not lie flat on the bottom; ne meromä läjre hon *cindaakana*. It occurs also in the epd. *honcindaq*.

cinda var. of *cenda*.

cindad sbst., a patch of jungle surrounded with open country.

cindadecindad adv., of forest, in patches: ale disumre bir *cindad*-
cindad menä, in our country there are jungles, but reduced to patches here and there.

cingao var. of *chingao*.

cinha Nag. **cina** Has. (II. Sad. *cinha*) I. sbst., a sign, a mark: ne horore hasulenrä *cina* kā lelotana, he does not look as if he had been sick.

II. trs., to mark, to make a sign on:

cinia-badam

ne pihte *cinhatape* kotekote paerigara ur lagatinäa.

cinha-n, *cina-n* rflx.v., to sign or mark oneself: diku kuřiko arandjakanaiq mente sinduriteko *cinhana*, Hindu women bear a red mark to show that they are married.

ci-p-inha, *ci-p-inä* repr.v., to mark each other.

cinha-q, *cina-q* p.v., to be or get marked: borako jäägälege seledmisaajanre kā lelurumoa mente alkattarate *cinhajana*, the gunny bags have been marked with coal:trs) that they may be recognized if they get mixed with those of other people.

cini (II. Sad.) I. s̄t st., coarse crystallized sugar, in entrd. to *guy*, molasses obtained from the sugarcane. II. adj., sweetened with sugar: *cini* cäm nüa ci buluña cäm nüa?

III. trs., (1) to make sugar: *cikanq-ko cinijuda*? Of what do they make sugar? (2) to sweeten with sugar: *cäpe cinkeda eipe buluñakeda*?

cini-n rflx.v., to cover oneself with sugar: ne hon *cini* jomkena, goťa laeoë *ciniñina*.

cini-q p.v., to get sweetened with sugar: cä kā *ciniakana*, buluñakan-gea.

cinioge adv., so that it becomes sweet: *cinioge* lagačeme, huriča-huričem hernejada, put sugar enough to sweeten it, thou art strewing rather very little.

cini syn. of *cikanq*.

cinia-badam, **cina-badam** sbst., Arachis hypogea, Linu.; Papilionaceæ,—the Ground-Nut, called

cini-butā

cīñ-hēhē-hēhē

cinabudam in India because it is supposed to have been imported from China. The leaves are used as a potherb.

cini-butā, **cini sakam**, syn. of *gūrunyā*, *kōryā*, *madukuma:q*, *merom-medārā*, *p̄rimadukam*, *otekantara* sbst., *Scoparia dulcis*, Linn.; *Serophilinaeae*, a common, erect, branched, perennial herb with small, white flowers and sweet leaves which are eaten raw by children, and sometimes used as a potherb.

ciniqī (cfr. *cunicuni*) used only by little children as adj and adj noun, small: *ciniqī cīñekō* goq̄ia.

cinta (II. Sad) sbst., thought: nī begar *cintaren* hon, this is a thoughtless child.

cīñ Ho, (Or. *henghenggrā*) also used by little children elsewhere, intrs., (1) of horses, to neigh: sadom *cīñjada*. (2) of kites, to screech: kuiq̄ *cīñjada*.

cīñ-cona syn. of *cīci*.

cīngid (Or. *cīgnā*, to pinch slightly or make a mark on the skin by pressure) I. sbst., a red spot on the skin: en *cīngidrege* ranu lagaōtam ente amaga tih̄su cīrādoa.
II. trs., to cause the skin to become red, to make the blood gather and appear under the skin: tabitabirite maēomia *cīq̄idkia*.

ci-p-iq̄id repr. v., to cause a redness of each other's skin: tikiā sapahkena jōrte, *cip̄iq̄idjanakiq* (or nācōmkiā *cip̄iq̄idjanā*).

cīq̄id-q p. v., to be red from the blood under the skin, to have a rosy skin, to blush: Belāti hoyoko purāte

maēomko *cīq̄idikana*, maēom ki *cīq̄idatukodo* morōsogeko lelo, many Europeans have a rosy skin, those who are not rosy look pale; giute, kiste inā maēom in q̄mūlpre *cīq̄idakuna*, he blushes with shame, he is red with anger.

cīq̄idje adv., so as to cause redness of the skin: *cīq̄idjee* tabrilī.

cīq̄iri, **cīq̄ri** (II. *cīq̄i*; Sad. *cīq̄ri*) sbst., syn. of *jati wq*, the ordinary shrimp or prawn.

cīq̄iri minq̄iri, **cīq̄ir-minq̄ir**, Cfr. *cīq̄iri*, *m̄uq̄iñrumuq̄iru* and *cīq̄irymuq̄iru*, a verb of jingling descriptive of the impression produced by the sight of a number of living beings restlessly and promiscuously running and moving about always on the same more or less limited spot, as, v. g., an's on their hill when disturbed. It seems to be used by preference of smaller animals and fish and insects: ieghaiko *cīq̄irmiñq̄irbin* dārek lelgant; iskulhonk burukutire *cīq̄irymiñq̄ir-* tanko inuntana.

cīñ-goro-goro (Sad; Or. *cenkho-johā*) I. sbst., the screech of a kite, II. intrs., of the kite, to screech; kuiq̄ *cīñgorogorojada*.

cīñgorogoro-n refl. v., same meaning, **cīñgorogorotan** adv., with *wq*, same meaning: kuiq̄ *cīñgorogorotane* rajidi.

cīñ-hēhē-hēhē (Sad; II. *hin-hinānā*, to neigh; Or. *cīñklinā*, to shout, of animals) I. sbst., the neighing of a horse.
II. intrs., to neigh: sadom *cīñ-hēhē-hējada*.

cipa

cīpahihihīcī-n rlx. v., to neigh.
cīnhēhēhētēn adv., with *rg*, to
 neigh: sadom *cīpahihihētēne*
mājida.

cipa (H. *cāmpnā*; Sad. *cipek*; Or. *cipēcipi nannā*) I. sbst., may be used instead of *cipek*.

H. trs., to squeeze out, to press out the liquid contained in smth.: ili *cipačpe*; lumakin lija *cipikad* tasitam; jumbirarasi *cipikad* bulunakere s bila; uli mocare *cipataipe*, squeeze out the juice of a mango into his mouth; lijagā bōree *cipalgnā*, he squeezed out the water from his cloth on to my head.

cipa-n rlx. v., to squeeze smth. into one's mouth or on to one's body: mocare niul urasi *cipanjana*.

ci-p-ipat repr. v., to squeeze out smth. into each other's mouth or on to each other's body: mocare ulirasikia *cipipakena*.

cipa-g p. v., to be squeezed out: ili nāge *cipagtana*.

ci-n-ipa vib. n., (1) the amount of squeezing out: *enipako cipakeda*, nunükoge huijajana, they squeezed out so much beer that the drinkers were too few (to drink it all). (2) the result of the squeezing or the liquid squeezed out: misa *enipado* haṭinacabajana, orqeko *cipijada*, the rice-beer obtained in the first squeezing has all been dealt out, they are squeezing out more; nea okoča *cipi*? Of whose squeezing is this?

cipa used in Tamar as var. of *cipi*.

cipal var. of *cipi*.

cipa-ili sbst., rice-beer squeezed out from the dregs, in entrd. to

cipid

dipti, rice-beer simply poured off from the dregs.

cipi, *cipa*, *cipal*, *cipinai* (Sad. *cipi*; Or. *chiphpi*) I. sbst., a small or middle-sized brass bowl used to eat rice or curry or to drink (Pl. XXV, (1)). The ordinary *cipi* is thick-rimmed and thin-bottomed; another, more common among the Oraons and called *uracipi*, is thin-rimmed and thick-bottomed; a third one is more broadly open and is called *lalaripi*, because it is commonly used in Tamar (*lalar-disu*).

H. trs., (?) to make a *cipi*: *cinqako cipijada*? Of what do they make bowls? (?) in connection with a nl, to give so many bowlfuls: iliko *moderpiñā*, they gave me one bowlful of rice-beer.

cipi-o rlx. v., in connection with a nl, to eat or drink so many bowlfuls: setare ilii *moderpiñana*, eikato kae buloa?

cipi-o p. v., of bowls, to be made of such or such a material: *pitalra cipiglana*, bowls are made of brass.

cipid (See under *cipa*; Sad. *cipit*) Cfr. *cepid*, *cepoy*, I adj. (?) of seeds and pods flat from misformation. These seeds or pods are empty or nearly so: *cipid rāpi*, *cipid rambla*, *cipid hong*, *cipid laba*. Also used as adj. noun: ne *kakiruci pidko* giritam, kā omonza; aturtere *cipidko* ujuaoa. (?) with *med*, an eye of which all the liquid has flown out and which has become quite flat, an emp'y eye.

H. trs. caus., to cause to become flat and empty: eačako babako *cipidkedu*;

cipid

the paddy bugs have caused the emptiness of the grains; ne putam m̄d̄ko cipitukj̄t̄ eiko tukuik-sedakjā? Have they emptied the eyes of this dove or have they sewn its eyelids? Occurs also in the cpd. *nūnicipid*, to dry up the mother's breasts: honko *nūnicipidj̄t̄*.

cipid-en trs. v., with *med*, to empty one's own eyes: mōtaite okoe mede *cipidena*?

cipul-ə p. v., to lose its juice otherwise than by being squeezed, and so become flat and empty: baba cūakō cēpkeda, purage baba *cipulat̄*, the green bugs have sucked out the juice of the paddy grains, many grains are flat and empty; koeckoe kirelo dēkēdembej̄ tuār jōjint̄ jaya *cipulat̄*, if a cucumber is carved or strangl'd in shape, its seeds will be empty; m̄d̄ suite sobolere pusigoa ent̄ *cipulat̄erot̄*, if you puncture the eye with a needle, the humour will flow out and the eye will become quite flat and empty; būyinkox tor *cipulat̄*, (or luangon), the breasts of old women become empty and flat, or become flat like the legume of the *lam̄* creeper.

ci-a-cipid vb. n., (1) the amount of flat, empty seeds or pods: *ciniqid* *cipiljan* aleg rāri, gota gorare bar ts̄ō jūlēni, so many pods of our pigeon-peas grew empty that out of the whole field we got only two seer measures of seeds. (2) the flatness produced, the empty grains, seeds or pods: neado cañakox *ciniqid*, the paddy bugs are responsible for this emptiness of the grains.

cipud

cipiñi var. of *cipi*.

cipud I. sbst, (1) occurs in the expression *med cipud*, a fistful: eii! *med cipudo* kum omññ? (2) used by poor people, a small rice-bale, a small pulse-bale.

II. trs., (1) to close one's hand so that the fingertips actually touch the palm of the hand. This may be done either by the empty hand or by a hand containing something. *Atuq* means, to keep one's hand entirely open with the fingers joined and stretched out straight, whereas *kai* denotes a middle position of the hand between *cipud* and *atuq* to keep one's hand open but so that the joined fingers are raised half ways: *cipullen* or *ti cipullen* close thy hand; armarjō(kinko) tiko *cipulez*, people who are dying twitch their hands. (2) to take a closed handful, to take by handfuls: hupuyin honko ciññ *cipulirkibot̄*, he allowed the very small children to take sugar by the handful. (3) with inserted ind. o., to enclose smth. in some kind of wrapper for the convenience of a child who could not otherwise keep it in its hand: jān sakamro *cipulitiae*, no hon kao *cipulituan*. (1) fig., of poor people to pit in a small bale containing only from 4 to 10 seers: cimimup̄ *cipulkele* niulando?—gora baria, lōoñ apia, how many, small bales have you made this year?—Two with the produce of our high field, and three with the produce of our low field.

III. intrs., of poor people, to make

cipud-dumara**cira**

up a bale of rice or pulse : cimiaape
cipudukada niulan?

cipud-en refl. v., to close one's hand:
ti cipudenme.

cipud-q p. v., (1) to have one's hands closed by an abnormal contraction of the muscles : tii *cipud-jana*, cañijana idiipe okonig kipte n-ka hobañtari, his hands are shut convulsively ; take rice grains to the soothsayer and find out whether a spirit or a wteh is the cause of this. (2) of the rice of a poor man, to be baled. (3) of the bale of a poor man, to be mated : miad bari *cipudakanataleg*.

er-u-ipud verb n., the extent to which the hand is kept closed : ne hon med caniae ciniq omgia, *cipud-e* cipudkela tirege da abajani, I gave this boy a spoonful of sugar he clutched it in his hand so long that it melted.

cipud-baba subst., the baled rice of a poor man : *cipudbabado e* kabakeda, tisagapale besatana.

cipud-dumara I subst., (1) a handful. (2) a small bundle, a parcel. (3) a very small rice bale containing from 1 to 10 seers.

II trs., to shape smth. in the form of a ball by compressing it in the hollow of one's hand : dumbañdiko *cipuddumara*, round cakes of bread are made by compression in the hollow of one hand : kalyre jilu bar tite *cipuddumara* keatee idi'a, he carried off the meat in a leaf, later pressing it between his two hands.

cipuddumara-q p. v., to be shaped in the form of a ball by compression

in the hollow of one hand.

cipud-rapud trs., to break smth. by compressing it in the closed palm of one's hand : simjaro ne *cipudrapudkeda*.

cipudrapud-q p. v., to be broken that way : baria simjarom *cipudrapudjana*, miaddo tabarapudjana.

cipur, cipuru occurs in the cpd. *cipucipuru*.

cira (Sad. II *cirat*) I. subst., (1) longitudinal stripes : barumiq doare idamq bari ei apia *cira* meng, I do not know whether it is two or three longitudinal stripes the bull-frog has on its back. (2) the way of the saw, i.e., the cut made by a saw : bañroakan *cirakiñ* ludgiñtada, the two sawyers have seen and thrown away the cut, i.e., the part in which the saw did not cut straight. (3) the narrow strip of unploughed land which serves as boundary between two high fields or between two rice fields which are on the same level, in entr'd to *ari*, a ridge which serves as boundary to terraced fields. The *cira* is from a few inches to 1½ feet broad : *cirare* dolayi roatam. (4) a high field with well defined boundary lines, in entr'd. to *ayi*, a low, terraced field : medbar *cira* menat inq. (5) a narrow unploughed line between two furrows : *cirare* miñ naçal harrñyalem. (6) a narrow line omitted between two passages of the levelling plank : kara açarte alope tegaidiña, *cirakoge* sida sahkq-ka, do not press down the levelling plank further on but pass first over

the omitted strips. (7) syn. of *cirmad*, a strip of jungle between two fields, the strip being narrower than the fields: baran gorakadtagikire burusanagako taikena, sigoğjana, *cirare bāri nādo sareakana*, on the spot where both fields were cleared there were wild yams, they have been rooted up by the ploughing, now there are left only on the strip between the two fields. (8) in Has., a defective line in the weaving where the threads are crowded or too far apart. N. B. The parting line of the hair is not called *cira*, but *sindurihora*.

II. trs., (1) to make any of the *ciras* just described. (2) to draw the line which parts the hair: hon mulire *cirataime*, saredo kā, part the hair of the child in the middle, not on the side.

cira-n reflx. v., syn. of *paran*, *sināryin*, to comb one's hair with a parting line: nakintanre okonido mulireko *ciranā*, okonido saere.

ci-p-ira repr. v., to comb each other's hair with a parting line: en danagirkia ñikia *cipiratana*.

cira-q p. v., meanings corresponding to the trs.

cira (Sad.) syn. of *nathi*, sbst, a length of thread which is the seventh part of a *pāri*. There are five *pāris* in the skein which is called *toah*, *nañgali* or *muthā*.

cira-cira I. adj., (1) of plants which have grown in uneven lines: *ciracira bāko* patulkad roapintartape, having uprooted those flower-

plants which have come out in uneven lines, plant them out at proper distances. (2) of cloth which in places is too closely or too loosely woven: jañujañu lija kirinaiapse, *ciracira lija alope auñi*, buy for me a thick-threaded, closely woven cloth, do not bring me one with unevenly woven lines.

II. trs., (1) to plough leaving narrow unploughed lines (narrower than the furrows) between the furrows: siñiako sekár sikená, goča gorako *ciracirakela*. (2) to plant in parallel lines: roatanre aluko *ciracirā*. (3) to sow in lines of uneven thickness or with empty lines: tamuti horole herrikatxia goča gorao *ciracirakelu*. (4) to leave unlevelled lines between the passages of the levelling plink: kura kā itumlekipe *ciracirajulu*, sah-rūraep. (5) to make thick or thin lines in weaving, either lengthwise or crosswise: ne pəpəñ nañagee teñituntuni, lija *ciracirakela* (or horahorakela). (6) to mark with longitudinal, parallel running lines or stripes.

ciracir-a-q p. v., used in all the meanings corresponding to those of the trs.: sitanre purago *ciracirajana* enamente tañiko kā pañukcabajina; ne gorare rāji *ciracirajana*; karanre *ciracirajana*; lija *ciracirajana*.

ciracira, *ciracirage* adv., used in all the meanings corresponding to those of the trs.: siñetanre *ciracira* siñeo baiua, rūrajare oñ tekeñañaro sah-jip lagatina, in the first plough-

ing one may leave narrow lines between the furrows, but in the second and third ploughing it is necessary to drive the plough close beside the former furrow; alu *ciracirako* roāa; rāpi *ciracirige* omonakana, haitanrejā enkadena; turu *ciracirae* onolakana, the palm-squirrel is marked with longitudinal stripes (on its back).

ciracira, *ciracirate* adv., along the unploughed boundary strips between the fields: *ciracirate* seneme.

ciracirare adv., in or along the line into which plants have come out or have been planted; *ciracirakore* adv., in or along such lines: *ciracirare* omonjan hēgōo surgunjare jākakana etatāgōo oferege nārijana, along the line where the surgunja has come out the *hēgōo* has climbed on the surgunja stems, elsewhere it creeps on the ground.

ciraciraan adj., syn. of *ciraeira*.

ciracirange adv., syn. of *ciraeira*.

ciraconjō (Sal. *ciracot*, *ciravota*; II. *cirnā*, to rend) trs., (1) to tear or rend a prey contending with each other, as vultures, wolves, wild dogs: taniko miađ meromko *ciraconjokja*. (2) fig., to get money, out of someone, severally and unequally: iril ganda pačsa taikena, lit̄imbiriko *ciraconjokja*, I had 8 annas, all the children were at me and got it out of me, some more, some less. *ciraconjō* p. v., (1) to be torn to pieces by carnivorous animals: taniko a mocare ḫojan microm *ciraconjogea*. (2) fig., to get all used up by people who take of it

in emulation: mod gand̄iq timaku tukena, ili nāt̄go nūmälenc̄ soben *ciraconjōjana*.

ciraconjolan adv., modifying *rik̄i* or *rik̄iq*, same meaning as the trs. and the p. v.: taniko miađ merom *ciraconjolanko* iikakja; miađ merom *ciraconjolano* rikajama.

ciramboroč intrs., is used in songs instead of *cilamcolōč* to describe by imitation, the call of the *suriām* bird: Jet̄singi teb̄glona, reikodoko r̄ñr̄ñ; jargidž purađen, suriāmko *ciramboroč*. The hot season is there, the cieid is call *ricic̄i*; the rainy season is over, the *suriām* birds call *ciramboroč*.

ci bīrač (Or. *cibirirāč*, to be slightly pungent, to titillate the palate; Sal. *cibirirach*) syn. of *ciribirī*, as referring to a burning or tickling sensation.

cirbieč syn. of *bocotupri*.

circiňi Nag. (Sid.; Or. *cireithi*, armed with prickles) syn. of *sitirkul* Has. sbst., Achyranthes aspera, Linn.; Amaranthaceæ,—a troublesome weed of roadsides and waste places, with opposite, elliptic, obtuse leaves, small flowers surrounded by spinescent bracteoles, and deliquescent on a rigid, linear spike; these bracteoles, in seed as well as in flower, stick to the skin and to the clothes. The leaves when young are used as a potlrb. The blue-flowered *marač* *circiňi*, so called because its flower-sp. ko somewhat resembles that of *circiňi*, is Stachytarpheta indica, Vahl; Verbenaceæ.

circijad contrary of *dopolopo*,

circiți-tasad

cigal

I. abs. n., of birds, slenderness, as, v. g., the slenderness of a wagtail : *circițiad* lelte ne cêrê kae kiriakanako menjuda, when they notice the slenderness of a bird, people say that it has not become fat.

II. adj., slim, slender, (1) of birds : *circițiad* simko goçkja. Also used as adj. noun : nî okoçä *circițiad*? (2) fig., of women : *circițiad* daagiri. *circițiad-*p. v., to become, to grow, slender : ne sim puragee *circițiadakana*.

circiți-tasad subst., syn. of *chinari-tasad*.

cigal I. abs. n., carefulness, cautiousness, prudence : ne hoçä monre maha kiti heçire dandelenä *cigal* mençgea, niulaçdo musiço kae heçirjadi, he is even now cautious never to let his bullocks graze on cultivated land, remembering how last year he was fined for it.

II. adj., prudent, careful, cautious : *cigal* cêrê tisiadoia jurasan-jokötäja, I succeeded to-day in catching with birdlime a bird which was shy of the traps; *cigal* hoçoko nekan lasapandare kako törökana, people who are prudent do not let themselves get embroiled in such unmerited accusations.

III. trs., to beware of smb. or smth., to be on one's guard against smb. or smth. : en hoç *cigalipe* bedapeac karedo; kerkeşa ata kae *cigalla* tisha, enates tójana.

Note the idiom : Hanjedberare aleq kupulko mençko menteq aiuma

kada, mendo kaiä *cigulakadkou*, I have heard that we have relations living at Hanjedbera, but I do not know them, I made no further inquiries about them.

IV. trs. caus., to render careful, prudent, cautious : nerem marako bandukteko *cigalkeçkou*, enamento hesä atin kakö uyuñca, they have frightened the peacock with their guns, that is why they do no more come this way now in search of food.

V. intrs., to be careful, to be mindful, to beware, to be wary, to be shy : *cigalme*; *cigalakunpe* or *cigalakun* tünpe; birren marako erägeko *cigala*.

cigal-en refl. v., to take care, to be wary, prudent, iminañsa dande-järeo kae *cigalena*, even after so many fines he does not take care; kumbüyükoo kiji aiumbagatlanreo ne hoç kae *cigalen*, oarikorego potonkoe doğırıñkidi, even after having heard that there are cases of theft, he does not take any precautions, he leaves his rice bales in his verandah. (?) to take care of one's own person, to pay attention to the personal danger one runs : puragee buljana, maçanara botee lütanreo kae *cigalenjana*.

ci-p-cigal repr. v., to beware of each other, to be on their guard against each other : nădoko *cipirgalakana*, kako bepedadaria. Note the idiom : Medsoboren Darasärloben *cipirgalakana* ci kâ? Art thou and Darasar of Medsob, both aware that you are relations?

*cīrgil-*q p. v., to be made wary, shy, cautious, watchful : ne guṭuren putamko bündukteko *cīrgalukana*, the doves in this scrub-jungle have been put on their guard by the use of the gun.

ci-n-īrgal verb. n., (1) the amount of watchfulness : *cīnīrgalle cīrgalked-* koa, miado bařasi kako huæa, we have put the fishes so much on their guard, that there is not a single one that bites. (2) the watchfulness which has been caused: misa *cīnīrgal-doko riřiala*, tisiagapa orgko *cīrgalruaq̄tana*, they have forgot'en the first time they were put on their guard, nowadays they are becoming wary again

cīrgalan participle of which the d. o. must be expressed, who has become wary, watchful : aṭa *cīrgalan* cēřē nere cilekatee duba; nekanə *cīrgalan* hořoko, people who are on their guard against such things.

cīrgalte adv., with care, prudently, watchfully : *cīrgalte* seneme oko janumkojām namtage, walk heedfully, thou mightest step on some thorn.

cīrgalakange, *cīrgalange*, *cīrgalge*, *cīrgalte* adv., with *taiñ*, to remain on one's guard, on the alert, on the look-out : *cīrgalge* taiupe kumbūrukumbūruytana, be on your guard : thefts are rife.

VI. Occurs in cpds. the first member of which expresses the thing about which watchfulness, caution, guardedness is kept : *aṭacīrgal*, *bandukecīrgal*, *dandecīrgal*, *eraz-**cīrgal*, *totecīrgal*, etc.

cīri, *cīru* (Or. *chirī*; Sad. *cīri*, *cīr*) sbst., the spurs on birds' legs : ne simq̄ *cīri* aři gojaon, kao mataakana, the spurs of this cock are not yet sharp, it is not full-grown.

*cīri-*q p. v., of birds, to get spurs : *cīriakanie*.

cīri syn. of *boro* in songs and tales, I. sbst., fear, dread : Beřeureeu *cīrite* nojortineḡt, (the *aera* fish) flies in fear of the fruit of the Casearia tree which grows in the valleys.

II. intrs., to fear : *Janumbakiri*, māna, kāem *cīrite*? Dost thou not fear, O girl, the thorny hedge ? III. It occurs in the jingle *boro-cīri*.

cīriaš (Or. *chiryā'ānā*; Sad. *cīraek*) I. sbst., the way a drop of oil spreads : sṭāraq̄ ra-adare sunum tipakedei *cīri* lelte buidiko dukuko picaěa, dēōřiko dāřeoko picaěa, native medicine men find out what ails a man by observing how a drop of oil spreads on the surface of the water he make in the morning ; witch-finders even divine in the same way by what sacrifice he will get cured.

II. trs., (1) syn. of *pasīrač*, to scatter smth. about, v.g., grains whilst sowing : dulburukan baba *cīriaštāpe*; tapatānleka guřulu alom herea, sobensq̄ *cīriašme*, do not sow the millet as if plumping down the seeds, throw them about evenly, in all directions. (2) to reduce a swelling or cure a sprain (by dispersing the blood which has

cīrī-pitīa

gathered ther.) either by sham-pooing, hot fomentations or application of some medicine. When it is intended to specify the manner in which the swelling is reduced, the epds. *utireiriaō* and *lolociriaō* and the phrase *rānute cīriō* are used: *ločoč utirciriaōtai* (3) to spread out, v.g., a drop of oil, by dropping it on the surface of a liquid.

cīriō-n refl. v., (1) to scatter al out, to go individually or in small groups in various directions: *urīko goča burur-ko cīriōntana*. (2) to reduce a swelling or sprain on one's own body.

cīriō-g p. v., to be scattered, to be spread out: *ibilre tasiare kā rōpa mente baba goča kolom cīriōjana* (2) of swellings or sprains, to be reduced: *mōakanre lololere mačom cīriōda*, sir *ločočikunre itirte cīriōva*, the blood in a swelling is dispersed by hot fomentations, a sprained muscle is spread out by shampooing. (3) to spread on the surface: *sunun dare tipalere cīriōt*.

cīriā-pitīa, cīriā-pitiā (Sad. (*cīringbiting*) syn. of *cūniāmnia* and *litjimbiri*, collective n., all the children below 12-13 years: *cīriā-pitīa* sobene sūnualedkor, he has brought with him all his young children.

cīriāpitīalan adv., all young children together, in a group of young children only: *cīriāpitīalankō senjana*.

cīri-bīči 1^o var. of *cēderechedere*, speckled. 2^o var. of *cērebere*, to

cīrič-cīrič

chatter. 3^o var. of *cērebere*, used in songs of a mixture of bright colours. 4^o diminutive of *cērcaraō*, I. sbst., a biting or slightly burning sensation: sununte gači cīribirijā ina tačkena, tī dāren tupulečci *cīribiri* bačjana, the biting sensation produced by the oil in the sore of my hair disappeared when I bathed my hand.

II. trs. euis, to cause in smb. the production of a biting sensation: ne hoa gīčkore sunum gōštepo *cīribirijā*, enatee rātana.

III. intrs. prsl. or imprsl., to have or feel a biting sensation gači *cīribitanā*. (2) syn of *ručam*, to tickle: kača *cīribijgīnā*, my foot tickles; tīča *cīribiritana*, my hand tickles.

cīribiri-n refl. v., to cause in oneself the production of a biting sensation or of the tickling of hands or feet: počakantxe manisunumia gōštalı, *cīribirijāna*—močaitem *cīribirintana* kā ituan-leka.

cīribirijā-g p.v., same meaning as intrs.: ūr počabırıakantxe manisunum lagaölere *cīribiriva*.

cīribirige, *cīribiritan* adv., modifying ačkar, ačkarw, same meanings as intrs.: gači *cīribirige* ačkarjačna; tī *cīribiriciribiritan* ačkarqotana.

cīrič-cīrič (Sad.) I. sbst., a smarting, sharp pain of some duration: muč hujljarç *cīričcūrūč* menagea.

II. adj., with *hasu*, same meaning: *cīričcīrič* hasu cilkate hokacea?

III. intrs. imprsl., to feel a smarting, sharp pain: *cīričcīričjāčna*.

cīričcīričtan, *cīričlekā* adv., modi-

ciripi

fyng *hasn*: haraq muikò hualere *cirip*’el’i hasna, when the “pungent ants” bite, it causes a smarting pain.

cirukken adv., used of a similar but momentary pain: tumbuli *cirukkene* tupukjña, all at once a wasp stung me smartingly.

ciripi, *cirpi* sbst., a small silvery fish, about 2" or 2½" long. Occurs in songs as parallel to *aïra*, another kind of small fish. See the song under *aïra*.

cirkacandah I abs. n., boldness, forwardness, in women: ne dan-giri huqia dintakte *cirkacandah* siijaðakan.

II. adj., used of a girl or woman, bold, forward, free in her way of acting: *cirkacandah* dan-giri pîtkore jitrakore jâ koqakoe lett-a-yakotani, jaegoo landaaitana, a bold girl in the markets and fairs, ogles the men and simpers at them. Also used as adj. noun: nekan *cirkacindahko* kâ kijidario, kâ landaçoko landaça ad med pîtkoreko pirkalbaraña, the demeanour of those bold girls cannot be described, it is excessive: they laugh even when there is no reason for laughing and in the markets their eyes rove everywhere.

cirkacandah-en, *cirkacindahbaya-n* rlx. v., of girls and women, to demean themselves with too much boldness.

cirkacindah'an alv., modifying *nikan*, same meaning as rlx. v.

cirkalaq var. of *chirkalaq*.

cirlingid Has. sbst., a small bulb-

cirr-cirr

ous herb so called. In Gangpar and Biru this name is given to *Cleome viscosa*. Linn; Capparideae, which elsewhere is called *miraq carmaniaya*.

cirmad I. sbst., a strip of jungle between two clearances, the strip being narrower than the clearances. *Cira* is used with the same meaning: ne *cirmado* okoq? To whom belongs this strip of jungle?

II. trs, to leave such a strip when clearing the jungle for cultivation: *cirmalüpe*, alopo copatepabja, leave a strip between, do not cut till the two clearances meet.

cirmadeimai alv., with *mi*, to clear jungle keeping one or several narrow strips: *cirmideimai'l'e* mäkela.

cirpa Kera syn. of *cojogot*.

cirpi var. of *ciripi*.

cirr-cirr I. sbst., imitative of one of the calls of *gerea*, the east m-painted bush-quail: *gereakoq cirreirr* misalekañ ašumkada ei kâ?

II. adj., wit' *rg*, same meaning: ne guture gercakoq *cirreirr* rg jina in ajuñada, musiaqekabu dgbsinterko, in this scrub jangle I always hear the bush-quails calling, let us one day go and catch them with a decoy bird.

III. intrs., of the bush-quail, to call: *gerea cirreirrjada*.

cirreirr-en rlx. v., same meaning: miañ *gerea* ne guturee *cirreirrena*, dao kape daia.

cirreirrtan adv., modifying *rg*, same meaning.

cirrken adv., modifying *rg*, to call only once *cirr*.

ciru

cirir

ciru var. of *ciri*, spurs of birds.

ciruh var. of *cereb*.

ciru-badi (Sad. *ceri-badhi*) the straps of leather tied around the earthenware body of the *dumaz* drum.

ciru-guru sbst., a large rat which in summer feeds on the roots of *ciru* grass.

ciru-sim (Tam. *siu*, small) sbst., the smallest variety of the barn door fowl.

ciru-tasad (Sad.; Or. *ciro*) sbst. Two thatch grasses and a fodder grass are called by this name: *huriq ciru*, *maraq ciru* and *bougaciru*, which see.

ciria I. adj., (1) with *kaji* it means smut, filthy talk and is a syn. of *síj kaji*, *sírbíj kaji*, *sírbij kaji*. In this meaning it is also used as adj. noun: *ciriatic aleq latur perejana*, our ears were filled with filthy talk (more than we could stand); ne *horog moea ciriaticeye perekana*, his mouth is full of smut; *iskulre ciria banoa*, there is no filthy talk among the pupils. (2) with *horog*, one who often talks smut.

II. trs., to insult smb. with filthy language: *ciriakedleae*.

ciriad (Or. *cirarnā*, to flare up) trs., to excite in smb. a sudden and great anger: ne *buřia okoe ciria-lgiu*, jāčjāetane rikantana? Who has brought this old woman to such a pitch of anger that she makes such a row?

ciriad-n refl. v., to excite oneself into a sudden and great anger: ne *buřia kā kajidarıglekac ciriaontana*,

she gets into excessive fits of anger.

ci-p-iřiaō repr. v., to excite each other into a sudden fit of anger.

ciriaō-q p.v., to be excited to a high pitch of anger: *ciriaōte*, jiti enkan kāčkāege, he flares up in sudden fits of anger, it is his character to be so rowdy.

cirib-cirib I. sbst., imitative of the chirping of sparrows: *goroč-akoč ciribcirib aliumgana*. II. adj., with *rg*, same meaning. III. intrs., to chirp: *goročako ciribciribjada*.

ciribcirib-en refl. v., same meaning. *ciribcirib-q* p. v., imprsl., of the chirping of sparrows, to be uttered.

III. adv., with or without the afxs. *ange*, *ge*, *ggo*, *tan*, *tange*, also *cirib-leka*, modifying *rg*, *rikan*.

cirir (Or. *chernā*, to have a loose stool) I. sbst., liquid excrements of birds projected to a distance or falling from on high: en *ricia cirir gurite jodłopetape*, cover up with a coat of cowdung the dirt which the (tame) harrier has projected on the wall

II. trs., of birds, to project liquid excrements to a distance or let them fall from on high: miěno *cirirkjna*, a myna has dirtied me.

cirir-en refl. v., fig., of children, to dirty themselves: *läđul namakjia*, ne hon kařaree *cirirenjan*, this child has diarrhoea, it has dirtied its feet.

cirir-q p. v., to get dirtied by birds: *goča pačeri cirircabagana*, ne rici kosare hakaire baiua?

ci-n-irir vib. n., the amount of dirt projected: *ciniyire ciširkeda*

cirkud

(rici), barsinarege paeri pundigiri-jana.

cirkud, **cukud**, **cukuk d** (Sd cirkul) trs., (1) of horses, dogs, goats, bullocks, horses, etc., to prick up the ears and turn them slightly forwards. The d. o. *lultur* is not always expressed : seti cintie aiumlägo *cukukudakada*? What has the dog heard that it is keeping its ears erect? (2) fig., of men, to pay attention, to listen well : *lultur cukukuleme*.

cirkul-en, *cukukul-en*, *cukukud-en* rflx. v., same meanings as trs. : kulač *cirkudentana*; *lultur cukukuleme*.

cirkud-q, *cukukul-q*, *cukukud-q* p. v., of the ears, to be erected, at attention, also figuratively : uria *lultur cukukudakana*; amä *lultur kā cukukulqtinga*, thou dost not listen attentively. See the syn. *cukukul*-*cukukul*, which is also used adverbially.

citač Nag. var. of *cetač* Nag.

cite poetical syn. of *cilekate*: *Citem aiumli?* How didst thou hear him?

citi-bin sbst., *Bungarus arcuatus* (or *coeruleus*), the Indian Karait, a snake up to 4 feet long, generally 2 feet long, with erect poison-fang; often found in fields, huts, houses, book cases, ledges of windows, venetians. It is twice as venomous as the cobra. The head is small, hardly distinct from the neck, the skin of which is not dilatable. The upper parts are jet black; the lower parts white, throwing white arches over the black.

citiri

The first arch is generally an incomplete collar, the next three are simple; then they divide into pairs of which there are about thirty. This normal pattern is subject to variation; sometimes the arches remain single, and in one variety are incomplete. The Mundas distinguish eleven varieties, amongst which one is called *bureiti*, and one particularly poisonous, *baritheti*. But it is not sure how many are really varieties of the Indian karait. One at least is a perfectly harmless snake, the Lyecdon or Wolf snake, *Lycodon aulicus*. This snake which is often found climbing the angle of the jamb of a door, or about dark places in godowns, has a distinct, depressed head, with flat spatulate snout and small black, beady eyes. It is 1-2 feet long. Its colour is chocolate brown with numerous white or yellowish cross-bands disseminating laterally; the first forms a broad collar. The lower parts are very transparent white with interstitial flesh-colour. The coloration is variable in shade, in darker specimens it approaches that of a light-coloured karait. (See *Indian Snakes* by Edw. Nicholson).

citi-bit, **citicän**, **citir-bitir** var. of *chitibiti*.

citipir-moca sbst., a nickname for a person with thin lips.

citir-bitir var. of *chitibiti*.

citiri, **citra**, **citri** and in songs **citiria** (Sk. *titiri*; H. *titar*; Or. *titir*, *titari*) sbst., the Grey Partridge, *Oitygornis pondicerianus*.

citiria

The black partridge is called *dambua citri* Has., *jambua citri* Nag.: Buru ectan *citiriakiṇḍo*, Nora latar asākalakinā. There is couple of partridges on the top of the hill, there is a couple of spur fowls below the road. (Song).

Note the idiom : ne birre bēte-kanko *citiriakana*, there are lots of partridges in this forest.

citiria (Sad. *cetra*) adj., naughty. Also poetical form of *citiri*.

citiri-garōa sbst., a partridge cage.

citiri-kaṭikad sbst., a partridge trap. See *kaṭikad*.

citra (Sk. II. *citrāl*; Sad.) I. adj., spotted, piebald.

II. sbst., (1) the buck of the Spotted Deer, Ax's maculatus, the hind of which is called *pusta*. (2) var. of *citiri*. (3) a servant.

citri var. of *citiri*.

citu sbst., dandruff.

citu-ŋ p. v., to have dandruff : *citu-akanaiq* mente ne ranute sipintane taikena, saying : "I have dandruff" he was wetting his hair with this remedy.

citur sbst., *Plumbago zeylanica*, Linn.; *Plumbagineae*,—a rambling shrub with white flowers and vesicant root sīp : *citurēḍrēq* rasi gagaōa. There is also a *maraq* *citur* which has not been identified.

cīta I. sbst., wrong suspicions, a false accusation : kumbūrure *cītarate* eperaō hobajana ; kumbūrūra *cītarate* ne hořo lasapandae tqjana.

II. trs., to suspect wrongly of a fault, to accuse falsely : nīge oikan-

cītārā

ape *cītāgja* ? jetanā kae gunaakada. *cī-p-iṭa* repr. v., to suspect or accuse each other (one or both wrongly) : *eipiṭatanakīq*, ijarlekiñaro mundioa okoēq kasur tanā, those two accuse each other, if they be cross-examined it will become clear who is guilty.

cītā-q p. v., to be suspected or accused wrongly : samasamaiq *cītagtana*, enkanāko aūnā kumureo kā hijulena.

cī-n-iṭa vrb. n., (1) a false accusation : misa *cīniṭado* bicārlena, aqṣarege uīṣruuṛjana, orō eṭa kajiree *cīta-jaiṇa*, the trial about a first false accusation took place, the guilt fell back on the very accuser, now once more he accuses me falsely in another matter. (2) the number of false accusations : *cīniṭae* cītakēḍkōa, goṭa ṭola hořoe cabautartadkōa, he made so many false accusations, that he accused every man in the hamlet.

cītaō var. of *chītaō*.

cītārā (perhaps from II. *cīcīrā*, peevish, fretful or *cāṭorā*, an epicure) I. abs. n., ill-humour, bad temper, crossness : alo *cītārī* kale ituana. II. adj., (1) with *hořo*, ill-natured, bad tempered, cross. (2) with *kaji* or *kami*, inspired by bad temper or ill-nature.

III. trs., to treat harshly, to use ill, to bully : *cītārākījako*.

IV. intrs., to show ill-humour, to be cross : *cītārātanae*.

cītārā-n reflx. v., same meaning : *cītārāntanae*.

cī-p-iṭārā repr. v., to use each other ill, to be cross with each other.

citārīḍ-ऽ p. v., to become ill-natured, to acquire the habit of bad temper : *citārījanāe*.

cī-n-iṭāṛīḍ vrb. n., the amount of ill-humour shown : *cīnīḍrākō* *cīṭāṛīḍkā*, musīḍo suku jīt̄e kae tāñdarījana, they treated him so badly that he could not pass even one day contentedly.

cīti (II. *cīthī*; Sad. *cīti*; Or. *cīthī*) syn. of *olsakam*, sbst., a letter, a written message, a paper with hand-writing : Hasaburure miāḍ hon adjana, sobensāṭe *cīti* dalaōkeḍeiko namūḍalā, on the Hasa fair a child was lost, having sent a message in all directions they found it back ; legisletib kañnsilre okoe dubōkā mente sarkār kulikena, ente thanare *cīti* dalaōjāvite Sarat Babu salajana, the Government asked who would be made to sit in the Legislative Council, then in (each) police station votes were cast (on slips of paper) and Babu Sarat was elected ; māśārako kirināṣanagiakad ote hapaṭīare, okoe talare tāñka, okoe atomre meneq kajiko gipiujana, enamente *cītiko* dalaōkedei hanatiñako namkeda, the schoolmasters, when they had to divide the land they had clubbed together to buy, felt shy to decide whose each parcel should be, therefore having thrown lots by means of names written on slips of paper, they settled the division that way ; sarkārāte aīatāre *cīti* tebaakana, I have received a letter from Government.

cītiḍ I. sbst., a quick and lively *lasna* song and dance, in entrd. to

garua, a slow kind of *lasna* song and dance : miāḍ *cītiḍ* durānatam. Note the idiom : *cītiḍkom* jagar-baratana, thou art mixing useless things in thy speech.

II. intrs., (1) to sing a *cītiḍ* : miāḍ *cītideme*. (2) with a pl. sbj., to sing or dance a *cītiḍ* : enēṭerebu *cītidea* ei juṛitanrebu *cītiden* ?

cītiḍ-ऽ p. v., imprsl., of a *cītiḍ*, to be sung or danced : apisa *cītiḍlēna*.

cītīkaḍ, *cītīkaḍ* var. of *cītīkīḍ*.

cītīla **१**, *cītīla* **२** Nag var. of *cītīla* Has. Nag.

cītu (Or. *cīthāñ*, of pulses and grains, still laetorous) syn. of *hālī*, adj., unripe; used of that stage in which the fruit is practically formed, but not so the seed : *cītu* jokoe godkedu. Also used as adj. noun : *cītuko* tārikačpe pakāṛāko ad̄ jiromko godepe.

cītu-ऽ p. v. Its pf. past ts is preferred to the predicative use of the adj : *cītukange*, añri pakāṛāoa, it does not yet begin to ripen.

cītute adv., modifying *jom*, to eat in an immature state : *cītuke* *jomkeda*, kako pakāṛārikakeda.

ciula, *ciula* (lit., what day?) I. intg. adv. of time, when? *ciulae hijua?* N. B. *ciula* kī may be used categorically instead of *ciulu* kī, never.

II. trs., to do smth. when? no kamibu *ciulae*? When will we do this work?

ciula-n refl. v., to do smth. with or to oneself when? kupulōbu *ciulana*? When will we go for a visit to our relatives?

ciula-ø p. v., to be done or to happen when? or̄a bairâ eneté *ciulaoa*?

ciula bang ciula alternative intrg. adv. of time, when or when not? miad urjia omamea mente gacaðoe gacaðakana (cfx.), okoe kajidaria *ciula bang ciulue omaiña*? He promised to give me a bullock, sure enough, but who can tell when he will give it and when not?

ciula-ciula, ciula-ciulare adv. of time, long before now, long after now: birté senakanko alope tañigiko, mandi jomtaraepe, *ciulaciulako hijua*, do not wait for those who went to the forest, eat now without them, it will be long before they come back; *ciulaciulare* topaakan tñakate kerakoo kirinakedko, he bought buffaloes with money he had buried long ago, in olden times.

ciulaciularø (inan. o.), *ciulaciularen* (liv. bgs) adj., ancient, belonging to olden times: ne hoço *ciulaciularen* hañam dañgræ baintana, this very old man plays at being a youth.

ciulanj, ciularenj prn., one (liv. bg.) who refers to what time? api mären anarø haiko judajudako dñakana, *ciulakobu* utukoa, sida hulaiako ei tañomuterko? The fish caught these three days have been kept separately; which ones shall we eat first? Those of the first day or those of the last?

ciulan var. of *ciula*.

ciulaõ (ltly., even any day) adv., always: *ciulaõ* pîtee sena.

ciulaõ kã, ciulaõ kã adv., never, never once, never at all; *ciulaõ kue*

hijua.

ciulare, ciulanre syn. of *ciula*, when?

ciularø, ciulazrø adj., (inan. o.) which refers to what time?

ciularen, ciulazren adj., (liv. bg.) who refers to what time?

ciularenj, ciulazrenj prn., the liv. bg. who refers to what time?

ciulate intrg. adv. of manner and time: how in so short a time? senkenaita.—*Ciulatem* senkenaëtem rñyaakana? I went.—How, after having gone, canst thou have come back already? aminaëaminaë kami huñumukana, *ciulater* cikaëa? So much work is ordered, how can I do it in so short a time? apeq busq so.nar hulaiñ kolomreñ lella org macao kã baiakan taikena, api mä biterre macare leloñtana, *ciulatope* cikabñakada?

ciur-datom syn. of *tubenarø, tubendatom*, sbst., Desmodium pulchellum, Bth.; Papilionaceae,—a stout, erect shrub with trifoliolate leaves and small flowers in simple terminal racemes and each flower between two large, persistent bracts.

cîrâ-côrô I. adj., with *jagar*, imitative of the Uriya language according to the impression it makes on the Mundas. Also used as adj. noun of peop'le speaking Uriya: niku okosaren *cîrâcôrôko*?

II. intrs., to speak Uriya: *cîrâcôrô* *jadako, cîrâcôrôtanako*.

III. trs., to speak to smb. in Uriya: *cîrâcôrôkedleae*.

cîrâcôrôlan adv., modifying *jagar*, to speak Uriya.

cō I. sbst., (1) a mask, (which may or may not be treated grammatically as a liv. bg.) : dola, cō lētēbua, come, let us go and see the masks ; hakanre cōkōko upmākōa, it is on the (eve of the) *haka* feast that they bring out the masks ; cōkōko kirin-keda (or kirinakēkōa), they have bought masks. (2) men masked for the dance. This dance, proper to Hindus, is called *cōmāq* or *cōsura*. II. trs., to put a mask on smb. : hakanreko cōkōa.

cō-n reflx. v., to mask oneself for the dance : gel horoko *conjana*.

cō-g p. v., to get fitted with a mask, i.e., to take part in the masked dance : niulatae cōlāta.

cō-nō vrb. n., the number of men masked for the dance : cōnō cōkēkōa, racare soab kako sābtāna, there are so many men masked for the dance that they cannot all enter the courtyard.

cō (Sk. *cāv* ; cfr. P. *cā*, such as, like) with one of the affixes *a*, *ni*, *hale*, etc., syn. of *daq*, of course : kaeim lehja?—kāg cōa, laia tar kena ; okoe cōa kajila?—harainmege cōna kajila, ekolekam aṭakarjada? Who said that?—It was thy husband. Who else dost thou think may have said it? Occurs also in songs with the same meaning : Enagam cōa lōtana, Nir māina, nirēme. Thy mother is burning, Run, O girl, run.

*cō I. sbst., kissing, habit of kissing : Hasadākore sundiare cō lānoa, Naguriredo mena, Hasadāre cō engaaluaq honkore es ar hobaoa ;

dāngradāngrikore sobentare cō benoa, in Hasada they do not kiss the parents-in-law of their child, but in Naguri they do ; in Hasada there is kissing only between parents and children ; there is nowhere kissing between youths and maidens. It is never used with the [meaning] of a kiss. Hence a letter written by a Munda never begins with a translation of the Hindi *cāma pahūne* ; it begins with *joar tēbagjia* or *joar tēbagjia*, followed by the vocative of address.

II. trs., to kiss smb. : iduuro, honkōa dastur kāie kātiaria meekēkōa?—cīka māparākoko jōr cō, cōg. I cannot tell whether there exists any custom of kissing children on the lips, but grown-ups kiss each other on the cheeks ; sobekōm cōb dāt, mindji eiam bigekja?—hagakimintanipā, dan jutiq ka lānia, thou hast kissed all (but one), why didst thou leave that one out?—I may not touch the one I call younger brother's wife, cō-n reflx. v., to kiss one's hand at smb. : Hasadāren buriako joajoado kiko eōpa mendo joarkeloge jōrāikan tiko cōna, married women in Hasada do not kiss each other on the cheeks but having saluted with joined hands they kiss their (own) joined hands. See *joar*. cō-p-g repr. v., to kiss each other : cīrulēcīrulētāko cōplana, they kiss each other with smacking lips.

cō-jō p.v., to be kissed : purāgena cōlen.

cō-n-g vrb. n., the amount of kiss-

ing : honara kupulge hijulena, engahanar garinhanar menleka buritko hundjakan taikena, congoço cokja baran joako ulidacabakja, the son-in-law came on a visit, his mother-in-law, her sister and other such women were just together, they kissed him in such numbers that both his cheeks were wet.

coa adv., syn. of *isu*, *kentel*, *mermer*, very much : en korahon coa nirdaria, that boy can run very fast ; nī coa landia horo, he is a very lazy chap ; naï, coa diajia menleka sahan parum senkena, Itly, Thou little fool, like one who says : "I can do much", thou didst go to split wood, i.e., thou hast gone to split wood in the presumption that thou wert very well able to do it. (Said to a little boy who hurt himself in an attempt at handling an axe) ; hurumsukurasi coa herema, honey is very sweet.

coa I. subst., a piece of wood of which part has been broken off slantingly or with a split : *cogreq* cogalena.

II. (rs., (1) of wood, to break off a part slantingly or with a split, in entrd. to *cañkuo* which may be used even if the piece, though split, still adheres : duñu pañubdo alom pañuba, *coakeaq* cañlako idilem, do not dig out the stump of the tree, having split off pieces of it take them away. (2) sometimes of other hard substances, to knock off a piece, especially on the side, in entrd. to *od*, *hulg*, to break off straight, perpendicularly, to snap

off ; *cored* Nag, *cig* Has., to break off the tip of a hard substance ; *turqio* Nag, *tig* Has., to break off a twig, to pinch off. (3) sometimes of tobacco, instead of *tig*, to break off from a leaf of tobacco just that little bit which is offed for chewing.

coa-ga p.v., corresponding meaning : orgoreykan kara losodrele tollg, tegajörledei litarlatarte *coajan*, to mix the mul we used a levelling plank which was a little cracked ; having pressed it down with force, the lower end brock off ; ne piñura sasihleg *coajan*, the ear of this cup has been broken off.

co-n-oq vrb. n., (1) the act of breaking off as described : esandj misa *conogte* puragedo kā diaガc-jena, mendlo org misa *coajanei* kaçouterjana adle bagekeda, the plough shaft, the first time a piece was split off from it, was not much shortened, but after a second splitting off it was altogether too short and we used it no more. (2) the result, nealdo okoña *conog*? Who has broken off a piece here? (3) the amount of splitting off : *conogho* *coakeda*, dutu cabauterjana, they have split off pieces of the tree stump till nothing remained ; esandiko *conog* *coajana* miad jakel bugin banoa, such a number of plough shafts have had a piece split off, that there is not a single good one.

coagoge adv., so as to get a piece broken off. Occurs, like *hocagoge*, in the idiom : tarian *coagge*, darn-

coa-cui

gokedi, enaumente tisiagapadoe kabakubabaçajida, he carried on his shoulder a very heavy tree, that is why these days he walks about as if his back were broken.

III. It may be affixed to appropriate prds.: *korameog*, to knock off with the blunt side of an axe.

coa-cui I. adj., walking fast habitually: *coaçui* horoko lolteko niku ei sendaria menlekam lelkao, inkulqm senhorakore lagá menako lagagirima mendo inku barabari kam sendaria, fast walkers do not appear such when you look at them, but if you go on a journey with them, they will tire you out and you will not be able to walk as fast as them. This adj. when used prdlly., generally takes the form of the df. prst.: Siñ horoko *coaçuijana*, Naguriko bónðaqbundajgea, Tamar-kodo tambúturañ, the people of Singbhum are fast walkers, those of Naguri are thick-waisted and short-dressed, those of Tamar are small-sized.

II. intrs., to walk fast: purape *coaçuijada*, mārīngape.

coaçui-n rifx. v., to walk fast: aminan kabu *coaçui*, isu singi mengibu tebaea, let us not walk so fast, there is much light of day left, it will not be late when we reach.

coaçuijan adv., modifying *sen*: *coaçuijan* senea.

cob-cob (Sad.) I. sbst., one of the calls of *hapu*, *kapuca*, the nightjar: *hapua cobcob* aiunqatana.

II. adj., with *ra*, same meaning.

coca

III. intrs., to call *cobcob* :kapuca *cobcobjada*.

cobcob-en rifx. v., same meaning.

cobcobtan adv., modifying *ra*, same meaning: kapuca *cobcobtan* rajana.

cob-cob (Sad.) I. sbst., imitative of a sound made in sucking by babies: honq *cobcob* aiunqatana.

II. adj., with *sari*, same meaning: *cobcob* sari aiunqatana.

III. trs., to suck with a *cobcob* sound: miad hon toie *cobcobjada*.

cobcob-en rifx. v., same meaning: emataee *cobcobtan*.

cobcob-q p v., of milk, to be sucked with that sound: toie *cobcobjana*.

cobcobtan adv., modifying *ra*, uninterruptedly with that sound.

cob-cob I. sbst., one of the calls of *boro*, *pio*, the black-headed oriole:

kupulq sentanre boeoq *cob* aiunqatana kupalko jpartalhuu, onako bieñre, people think that if they hear, once only, this call of the oriole whilst thy go on a visit to relations, they are sure to find them at home.

II. adj., with *ra*, same meaning: boeoq *cobcob* ram aiunqatana?

III. intrs., of the oriole, to call *cobob*: boeo *cobobjada*, *cobcobjadea*.

cobob-en rifx. v., same meaning: jomsare miad boeo *cobcobtan* taikena, lengasareo miad.

cobcobtan adv., modifying *ra*, to utter that call uninterruptedly: *cobcobtan* rajana.

cobkencobken adv., the same with interruptions: *cobkencobkene* raleda.

coca Nag. syn. of *jugicérē*, *jojo*.

cocoboro

bācērē.

cocoboro Nag. (cfr. *charphar*) syn. of *rāsabāsa* Has. I. adj., with *bakārā*, pleasant talk. Also used as adj. noun : ne hofore *cocoboro* miado banoa.

II. trs., to talk pleasantly : *bakārāe cocoborokeda*; *cocoborokedleac*.

III. intrs., in the df. prst., to have the habit of talking pleasantly : *cocoborotanae*.

cocoboro-n refl. v., to talk pleasantly : peñako hilen dipli khūbe *cocoborotana*.

cocoboro-q p. v., (1) of talk to be made pleasant : *bakārā cocoborolena*. (2) of people, to be [spoken to] pleasantly : *cocoborojanale*.

cocoboro, cocoborotan adv., modifying *bakārā, bakārā* : *cocoboroe bakārā*.

cocoma-cucumi, cocombaō I. sbst., the act of taking smb. by the nape of the neck and pushing him forward : nekan *cocomacucumi kaiā sukuā, hokiēpe kāredo gopoq hobaoa*. II. trs., to take smb. by the nape of the neck and push him forward : *cīnamentepo cocomacucumikia, bugilekate kāci hijna hona?* Why did you bring him by the nape of the neck? He would surely have come without making any difficulty.

cocomacucumi-q, cocombaō-q p. v., to be pushed forward by the nape of the neck : *sipaikoq tīte miaq kumbūru cocomacucumijana*.

cocomacucumitan adv., modifying *rika*, same meaning.

cocomacucumi-ader, cocombaō-ader trs., to push smb. in by the nape of the neck. Also used in

cocoraō

the p. v.

cocomacucumi-au, cocombaō-au trs., to bring smb. pushing him by the nape of the neck. Also used in the p. v.

cocomacucumi-idi, cocombaō-idi trs., to carry smb. off pushing him by the nape of the neck. Also used in the p. v.

cocomacucumi-uruna, cocombaō-uruna trs., to push smb. out by the nape of the neck. Also used in the p. v.

cocombaō syn. of *cocomacucumi* but not used as adv.

cocoraō (Sad. *cocraek*; Or. *chhra'ānā*) syn. of *hirirāō, hirirāō*, I. sbst., an abrasion of the skin : *cocoraōre manisunume gosqtada, carcaraōjāja*.

II. trs. caus., to cause smb. to get an abrasion : *iskulhon nirlane taikena, sałkjako ade bañinjana, hočhohotanku aujäre góta hornoko cocoraōkia*, a boy of the school was running away, they caught him and he let himself fall on the ground, while they dragged him along they abraded his whole body on the stones and other such things.

cocoraō-n refl. v., to abrade one's skin : *jikilatava boholema, kaiā soalbēstan taikena enateu cocoraō-n-jana*.

cocoraō-q p. v., to get an abrasion : *okadentania taikena, cilekacilekate padagarijtadeia hoshesolena, góta lāj ad kuřamia cocoraōbarajana*, I was climbing a tree clasping it between my knees, in some way or other my legs slipped and I glided

down, I got abraded all over my stomach and chest.

co-n-oocoraō vrb. n., (1) the fact of getting an abrasion : *huriñhuriñia conoocoraō* daru okadentanre kae patiada, eērēhonkore aēg jī taikena, in climbing the tree he did not mind that he got some slight abrasions, he thought only of the birds' nest. (2) the number or extent of the abrasions : *conocurāōe cocoraonjana buñitāēte kūram j̄ikēd sōj̄gee pūtūrakabikana*, he got such an abrasion that from the navel to the chest, along a straight line, the skin is gone.

cocōre, cocre, core-core, coronc, corōc, rocōre, rocōrokah, rotōre (Sal. *cotri*) intensives of *core*, I abs. n., emaciation : jaumine jomereo ne salomā *neire* nekaḡ tama.

II. adj., of goats cattle, ponies, emaciate : *cocōre* sadom ciminarape gonontaja? How much do you ask for thi emaciate horse? Also used as adj. noun : mid hoj̄ kiri sidemrce dejom̄, mid hoj̄odo *cocōrcere*; and as scornful nickname for lean people : *ecirako am ekitana corante*? Lean fellow, what art thou up to?

III. trs. caus., to emaciate : katalb̄ katalte ne salomope *cocōrckha*, you have emaciated this pony by not giving it enough to eat.

IV. intrs., to become exceedingly thin : cara cimad kae peregötana, ne salom māyimāyitee *cocōretana*.

cocōren, *corecore-n*, etc., rlx. v., to cause one's own emaciation : ne sadom tasid padarsinge ombole on aitma mendo tasid salate *cocōren*,

tana, we give this pony quite enough grass, but it emaciates itself by refusing to eat certain kinds.

cocōre-q, corecore-q, etc., p. v., to become emaciate : ne urj̄ hasutec *co-cōrejana ei reagete*?

co-n-oocre, co-n-oocre, co-n-oronte, co-n-orore, ro-n-otōre, ro-n-oōre vrb. n., the extent of emaciation : *conoocree cocōrejana indāa jaked kae darituna*, he has become so emaciate that he can no more walk at all (not even with difficulty).

cocōregge, etc., adv., so as to reduce to extreme leaness : buginlekan harakin *cocōreggepe kārajantekinā*, you use two good oven for dragging the levelling plank to such an extent that they will get quite emaciate.

cocorombo (Sal.; Mundas say it is derived from *cavu* Nag. syn. of *tul*, and *rombod*) I. sb.t., the act of carrying with difficulty smth. in the hands : nekan *cocorombo* kaia sukuā, sangite sabepē, niukinge dan.

II. trs., to hold with difficulty whilst carrying : bar horotelia *cocorombo-jada*, denagilape.

cocorombo-a rlx. v., to try and keep hold of the heavy or bulky object one carries in the hands : purage ei hambilau *cocorombontana*?

cocorombo-q p. v., to be carried with difficulty in the hands : ne baksā *cocoromboqjana*, cikanā sanjuakana?

cocorombotan adv., modifying *rika*, *rikun*, *rikag*, same meanings : *cocorombotanben rikabarajada*, cimin mātē kabēn jomakada?

cod Gangpur, adverbial affx. to trs. and intis. prds., a little, a trifle,

cod

just a little: *jomeod'gaiq aaria ūpuagre*; ne hon n̄doo *sencodea*.

cod, **cod-molona** Has. (Sk. *cand*, fierce; II. *cut*, hastiness, dissipation).
 I. abs. n., hot temper: *ama cod amtarege tainka*, control thy temper; *goq menae goqjana iniq codmolona taikengea*, his hotness of temper lasted until his death.
 II. adj., irritable, hot in temper: *cod horoko buginā kajilereoperatako idia*, irritable people take amiss even a well-meant word. Also used as adj. noun: *nī marau cod*, he is a very irritable man; happenne, *codmolona*, b's cim aiuumotana? Keep silent thou hot tempered fellow, dost thou think that it is pleasant to listen to the? Instead of using this adj. prdrly., they generally say *codjanae*, *codmolonajuna*, he has become irritable.
 III. trs., to give vent to temper against sub.: *bugināge kajidole kajilja anidoe codkeddeu*, what we said was well-meant and lo! he flared up against us.

cod-en, *codmolonq-en* refl. v., same meaning: *mideokoq kajireoc coden*, he flares up at the least word.

cod-bq in jests, adj. and adj. noun, a person with a pointed head.
codbō-gq p. v., to get a pointed head: *codbōjanae*.

cod-cod-coror one of the calls of the night-jar. Constructed like *cohecoh*: *hapuq codcodecoror setaku-eunbanda jetere ainh dipli aiūmoa*, his call of the night-jar is heard at night during the dog-days.

cod-molona syn. of **cod** Has.

cod

codpolan I. adj. and adj. noun, used mostly of children who do not yet dress and have large buttocks: he *codpolanq hijume*.

codpolanq-p. v., to get large buttocks: *codpolazakanae*, *codpolazgiriakanae*. II. Fig., as a joke or in scorn, it is used both in the a. v. and p. v. forms of the pf. past (1) with the same meaning as *dubakana*: *kami ci banoa, enawātem codpolazakada?* Hast thou no work that thou remainst sitting for so long a time? (2) with the same meaning as *dgakana* in the phrase: *sadomree codpolazakana*, he is on horseback. *codpolazoge* adv., fig. modifying *dub*, to sit, with an intensifying meaning: *codpolazogem dubakana*, thou hast settled down in a sitting posture. This has the same meaning as *dubgiriakanan*.

cod-a-haku Nag. var. of *corahai* Has.

cod-a-lukui-jong Nag. var. of *coralukuijong* Has.

codogox Nag. var. of *corogox* Has.

codor Nag. var. of *coror* Has.

cod, **cod**, **coded**, **cored**, **cōred** (II. *cothnā*, Or. *cothnā*, to pinch off)
 I. adj., of a hard substance, with broken off tip: *cod diria meromle kirinalja*.

II. trs., to break off the tip of a hard substance (always connotes a *cod* sound): *ainq sisae codkedu*, he broke the point of my pencil; *dətanre salḍarikente kotoe codleda*, in climbing he broke off a piece of the branch on which he held fast.

cōk-n, *cōk-n*, etc., reflx. v., to break off the tip of the horns : upuṭuhṭanē dirinā *cōkjanā*.

co-p-ōk, *co-p-ōk*, etc., repr. v., to break the tips of each other's horns : dirinā *copōkjanā*.

cōk-q, *cōk-q*, etc., p. v., of a hard substance, to get a tip broken off : aloben repqā, sisa *cōkva*, do not wrest the pencil from each other, the point will break ; upuṭuhṭe ne meromā dirinā *cōkjanā*.

co-n-ōk, *co-n-ōk*, etc., vrb. n., (1) the number of tips broken off : ne meromā dirinā *conōk cōkjanā*, mosate baranā sengjana. (2) the result of the action : neado okoč *conōk*? Who has broken off the tips o these things ?

cōkoge, *cōkoge* adv., so as to actually break off a tip : dirinā *cōkgekit* upuṭuhṭana.

cōk I. sbst., imitative of the sound of smth. dry breaking or snapping suddenly. Its frequentative is *cōk-cōk*.

II. adj., with *sari*, same meaning. *cōken* adv., modifying *hulg*, *hulago*, same meaning as *cōkbagel* : ūr naṅgali cāmakanre petçlere *cōken* hulagoa, sunum lagaō lagatinaa, a dried up leather strap snaps with a *cōk* sound if one bends it, it has to be rubbed with oil.

cōk one of the calls of the night-jar. Constructed like *colcob*.

cōk-bagel trs., to break smth. dry, suddenly, with a *cōk* sound.

cōk-bagel-q p.v., to be broken suddenly with a *cōk* sound.

cōk-cērē syn. of *hapu* Has.,

kapuca Nag. sbst., *Caprimulgus monticulus*, the night-jar, a pied bird about the size of a myna, feeding on grasshoppers at dusk. The various calls of this bird are *cōk*, *col-cob*, *cod-cod-coror*, *cōk-cōk*.

coed-coed (Sad. *cae coē*) I. adj., of lean people, who step fast and lightly : miad *coedcoed* hoço hijulena.

II. intrs., of lean people, to step fast and lightly : apumdo kotee *coedcoedidikeda*? Whither did thy (lean) father go, stepping fast and lightly ?

coedcoed-en reflx. v., same meaning. *coedcoedtan* adv., modifying *sen*, same meaning : coētacoēta hoço *coedcoedtan* sengtana.

cōk-cōk one of the calls of the night-jar. Constructed like *colcob*.

coēta, **coēta-coēta** (Sad. ; Or. *sūtu*, pointed, from II. *sui*, a needle) adj., applied to people who are lean by nature and have a pointed head : *coēta* bařam sengjana. Also used as adj. noun : nido okotaren *coēta* ?

coga I. sbst., a splinter, a thin sharp piece protruding from the stump of a tree or from a piece of wood; any pointed piece of wood sticking out of the ground ; stubble of *rāri*, the pigeon-pea : hantā alom sena, *rahari*coga menq.

II. trs., (1) with *kutā* or *tī* as d. o., to wound hand or foot by a splinter : kaṭainā *cogatada*. (2) to leave on a field the pointed stubbles of the pigeon-pea : *rārigora* *goṭape cogatada*.

cogo

coga-n refl. v. same meaning.
coga-q p. v., to get a splinter into hand or foot, to get wounded by a splinter: *coga busute topaakan taikena*, *busure duhtanci jularee cogalena*, there was a sharp piece of wood under some straw, he sat down on that straw and got his buttock pierced.

N. B. If *dirite* be added, *cogan* and *cogaq* mean to get a small, sharp piece of stone in one's foot: *diritenə cogalena*.

co-n-oga verb. n., used of the number of splinters, or the extent to which a splinter enters: *conogae cogajana, tīte kale urundarijada, cimtatele piçakeda*, he got a splinter which entered so deep that we could not extract it with our fingers, we had to use pincers.

cogo sbst., a nickname for people with slender buttocks.

cogo-q p. v., occurs in the pf. past in connection with *landi*, to have slender buttocks: *ne hon landii cogaakana*.

cogocogo adv. modifying *landiakuna*, same meaning.

coga-mogo jingle of *cogo*, same meaning, but used only as a nickname.

cogor-cogor, *cogoro-cogoro* syn. of *cökök* and constructed in the same manner, but applied to sucking calves; used only in displeasure, of sucking babies.

cohāra (H. *chuhārā*; Sad. *chohrā*) sbst., dried dates: *soso ḥroakanre cohāraleka sibila*, the fruit of the *soso* tree, when it has been dried,

coka

is as tasty as dried dates.

cōje used by little children instead of *sōje*, straight.

cokä, *cokla*, *cokölä* (Sad; II. *chilkä*; Or. *cokkū*, *coklā*) I. subst., (1) the outer covering of a fruit whether it be a soft peel or a shell (also the sheathing leaf of the fruiting spike of maize, instead of *jondracokä*); the shell of an egg; the skin of a tuber; the shell of a snail *magemanal coka samko utuia*, the ordinary beans are stewed with their shells. (2) in Has., the rachis of a spike of maize.

II. adj., of seeds, not well cleaned from their legumes, mixed with pieces of empty and broken pods: *cokagea pundi rambra, kape gumbē-seakada*, the white pulse is full of shell rubbish, you have not winnowed it properly.

III. (1) to reduce to peels or empty shells or legumes: *rāri kale jomkenape menjada, nea okoe cokgtada?* You say that you have not eaten any of the pigeon-peas; who then has emptied these legumes? *koronj* *kotetanre mod däkilekale cokaq ad mod herçurakilekale janla*, in beating open the *koronj* pods we got about a *däki* basketful of shells and about a sowing basketful of seeds. (2) occurs fig. in the epd. *nunücokä*, syn. of *nunücipid*, to dry up the mother's breasts, to reduce them to empty shells: *honko nunücokäja*.

coka-q, *cokla-q*, *cokölä-q* p. v., (1) to get enclosed in such or such a shell or skin: *taramara tambrasado ibilge cokaakana, taramara etange*,

some guayas are thick-skinned, some are thin-skinned. (?) to get strewn with empty shells : ḡa biterre honko punḍi ramṛako ḫetkena, ḡota ḡa cokaakana. (3) fig., to get reduced to mere shell : (a) of the breasts of women whose milk has been dried up : ini᷍ toa cokōlaakana. (b) of the cheeks : joae cokacabajana, he has only the skin left on his cheeks. N.B. The participle of the pf. past is used fig. of females, as adj., meaning old : miad cokaakan enagameromle go᷍akaja.

cokaggə adv., modifying *nunū* : cokaggəpe nunükii, nādo inītare eikan pēg menə? You have sucked her dry (when you were little children) what strength has she left now? (So, do not ask her to do heavy work).

cokacokə adv., modifying *le'q*, like mere empty shells : joa cokacokə leloa, he looks as having only the skin left on his cheeks.

coka-coki, coka-cuki var. of *ceka-ciki*.

cokad Has. **okad** Nag. Has. I. trs., to climb a tree embracing the trunk with arms and legs : ne daruia cokadea.

II. intrs., same meaning : *cokad-kennae*.

cokad-en, okad-en refl. v., same meaning : *okadenme*.

cokad-q, okad-q p. v., of a tree, to be climbed in this manner : ne daru kā cokadoa, this tree cannot be climbed by embracing the trunk with arms and legs.

co-n-okad, o-n-okad vrb. n., (1) the extent of thus climbing : *conokade* cokadenjana, lāt ḡotae henderputurcabajana, he climbed by embracing the trunk such a tall tree that his stomach was slightly scratched all over. (2) the act of thus climbing : ne daru *conokadte* kā degoa, it is impossible to climb this tree by embracing the trunk.

cokad-cokadte, okad-okadte adv., modifying *də*.

coke sbst., the common small frog. Its legs are eaten only by the Doms, not by the Mundas.

coke-q p. v., of tadpoles, to become full-grown frogs : *cokededeko* cađlom odjanciko *cokeo*. Note the saying : soben haiko *cokejuna*, all the fishes have become frogs, i.e., in baling out the water we found no fishes but only frogs. This is said in a general way for : all our endeavours have been vain.

coke-arə sbst., *Hydrocotyle asiatica*, Linn. ; *Umbelliferae*,—a prostrate herb, rooting at the nodes, with orbicular-reniform leaves, ½-2" across, and small white flowers in small simple umbels. It buries its fruit in the ground. The leaves are used as a potherb.

coke-bagoa, coke-bhagoa var. of *bhagoa*.

coke-dede Nag. **coke-dere** Has. syn. of *dundulu* Nag. sbst., a tadpole.

coke-hon sbst., young one of a frog. It is often used as a nickname given to children.

coke-leter-ud

cokod-cokod

coke-leter-ud, **coke-lete-ud**, **coke-rote**, **coke-ud**, **rote-coke**, **rotepuñukul**, **rote-sela** sbst., *Lycoperdon* sp., —a small round mushroom without any visible stem but with roots, a species of puffball, eatable like all the puffballs of the country : *cokeud* puñukul koleka dumkuigea, purasa saraakan otokore omonoaa.

cokelud I. sbst., the biceps : okoča cokelud pura moṭoa ? Who has the thickest biceps ?

II. trs., to cause a momentary swelling on the biceps of the outstretched arm by a smart blow on it with the edge of the hand : deaiā cokelud-lemat, come, let me strike thy biceps so as to make it swell.

cokelud-en refl. v., to cause such a swelling on one's own biceps : maibū cokeludenā, okoča pura mōoaa ?

cokelud-g p. v., to get the momentary swelling described.

coke-lutur sbst., *Ammannia rotundifolia*, Ham ; *Lythraceae*, —a common annual weed of rice fields, with orbicular leaves and small purplish flowers in close-set terminal spikes.

coke-potä sbst., (1) pants : nea okoča cokepotä ? whose pants are these ? (2) a man dressed in pants only : nī okoren cokepotä ?

coke-rote syn. of *cokeleterud*.

coke ud syn. of *cokeleterud*.

coko, **cokq** Tamar var. of *cokod* IIas.

cōkōa (II. *cokhā*, sharp ; Sad. *cokcokhaek*, to sharpen) adj., (1) of weapons and the like, sharp, cutting. (2) of animals, full of ener-

gy and spirit, fiery : amā sadom cokod. (3) of men, active, energetic : barankin cōkōgkiq, gomkeo, sadomtačo.

coko-coki, **coko-coko**, **cuku-cuku** (Sad.) Cfr. *cukuburu*, I. alj., of boulders, conical : *cokocoki* huṭub, *cokocoki* diri.

II. adv., with the afxs. *ange*, *ge*, *tan*, *tange*, modifying *lelq*.

coko-coko var. of *cokocoki*.

coko-coko, **koco-koco** syn. of *cokod*, but also used as adv., with or without the afxs. *ange*, *ge*, *ge*, *tan*, *tange*, modifying *duł*, *rikan*.

cokod-cokod Nag. syn. of *kocəkocə* IIas. I. sbst., (1) the up and down motion of a horse's head when the horse walks : sadomkoq cokod-cokodem nelikada ei ? (2) the walking pace of a horse, its act of walking : ne sadomq cokodevokod kainā suktana. (3) the act of walking a horse : *cokodecokodle* Ranciñ tebalq, he reached Ranchi walking his horse the whole time.

II. trs. caus., to cause that movement in a horse, i.e., to make a horse walk : sadome cokodcokodja.

III. intrs., of a horse, to balance its head whilst walking : sadom cokodcokodjala.

cokodcokod-en refl. v., same meaning : sadom cokodcokodentana.

cokodecokod-g p. v., of a horse, to be made to walk, shaking its head : sadom cokodcokodjana.

IV. adv., with or without the afxs. *ange*, *ge*, *tan*, *tange*, also *cokodlekā*, modifying *riku*, *sen*, *senq* : *cokodcokultune* senqjana.

coko᷑

cola-daru

coko᷑, cokōra᷑ Has. var. of *vitraq*.

cokōla᷑ var. of *cokq*, but not used for the shell of a snail.

cokōra᷑ Has. var. of *cikraq*.

cokor, cokōrā, cokōro (H. *kurkur-anā*) I. abs. n., sulkiness, difficult and grumbling disposition: ne honq *cokōro* okoe kae ituana?

II. adj., of a difficult, grumbling, sulky disposition, never satisfied, wilfully never giving satisfaction: nī mermer *cokōro* hoq, dasiko aqtare pura din kako taina, servants never remain long in his service, he is very difficult to please, he is never satisfied, or he does not pay them well and so does not give them satisfaction; ne dasi *cokorgea*, kami cileka calaōoa? This servant is wilfully negligent, how is work possible that way? mimiq ṭakate kapə asadıqtanre momod hisiitə omapeae menjada; *cokōro* kaji danq neado, bugi ciñ omea? He says: "If you are not satisfied with one rupee each, I will give you twenty each". This is of course a taunting speech, he will never give them. Also used as adj. noun: *cokōrokog* kajikami ultagea, siyqe metakore kakoq, alopeq metareko siua, the words and actions of sulky or difficult people are the contrary (of what they should be): if one tells them to plough, they do not, if one tells them not to, they plough.

III. trs., to act in a way which displeases people: *cokōrokedleae*.

IV. intrs., to be actually difficult, grumbling, sulky, dis-satisfied, wilfully negligent in one's work: *cokōrotanae*. The df. past, in the p. v. form, always refers to the habit: puragee *cokōrojana*, he has become difficult.

cokor-en, cokōrd-n, cokōro-n reflx. v., to be actually difficult, sulky, etc. *cokor-q*, etc., p. v., to become habitually sulky, difficult to deal with: puragee *cokōrojana*.

co-n-okor, co-n-okōrd, co-n-okōro vrb. n., the degree of displeasure to which one is provoked: *conokōroe* *cokōrokedlea*, kistele goğigirıqtana, he treated us in a) objectionable a way that we are dead angry with him.

V. adv., with the afxs. *ange, ye*, modifying *kiji, kuni*, sulkily.

cokořē (H. *cayhnā*) in displeasure, or jest, trs., to put to sit on an elevated spot, v. g., on a tree, on a bed, on horseback: miad hon aingerə *cokorētia*, miad sadom-rele *cokorētia*, sen kakınatana, as they refuse to walk, I put one child on my shoulder and we put the other one on the pony.

cokorē-n reflx. v., to sit on an elevated spot (in any manner of sitting): *okotarem cokorēukana?* arığunme:

cokorē-q p. v., to be put to sit on an elevated spot.

cola var. of *chola*.

cola-daru (Sad. *loha janghia*) sbst., *Ixora parviflora*, Vahl.; Rubiaceae,—an evergreen tree with opposite leaves and terminal cymes of

colanq

col-col

small white flowers.

colanq 1^o var. of *cholanq*. 2^o syn. of *pandil*, trs., (1) to send a chip flying at the moment it is separated from the stone or piece of wood : diri kořamtankotateia senkena molonarcko *colanq-taqňa*, I went near those who are breaking stones, they sent a chip flying and grazing my forehead ; muňu paratane taikena, hurrken midbitalekan cailae *colanqkeda*, kata-regena tqelena, he was splitting a stump, he sent a chip as large as a span flying and buzzing, I was hit on my foot. With this meaning it is also affixed to *mq* : miad cailae *mqcolanqkeda*. (2) to strike with an axe so that it glances off : sahan paratane taikena, hakee *colanqkeda* ad dirire majana, he was splitting wood, the axe glanced off and hit on a stone.

colanq-en reflx. v., (1) to send a chip flying on to one's own body : diri kořamtanre molonaree *colanqenjana*. (2) to strike so that the axe glances off and hits one's own foot : sahan paratane hakete kataree *colanqenjana*.

co-p-olanq, *co-p-olaq* repr. v., to be hit by each other's flying chips : parkaparka parqeben, *copolanqakan geben*, or, *copolanqodaben*.

colanq-q p. v., to be sent flying (1) of chips : hurrken miad caila aiňa kataře *colanqana*. With this meaning it is also affixed to *mq* : miad caila *mqcolanqana*. (2) of the seeds of the *lamq* creeper, the moment the legume bursts : catajanloge lamajana *olanqoa*.

co-n-olanq verb. n., the force with which chips fly off, or the axe glances off : miad caila dumbusate *conolanq* colanjanana kainam kakeda, a chip flew off with such force into the grass that I could not find it ; miad hakee *conolanqiq* colanq, sah kainam sambarađariadići pocojanci burangirijana, I struck my axe and it glanced off with so much force that I could not manage to keep hold of it, it slipped from my hand and was projected far.

col-col (Or. *colč*, pointed, said of the snout of animals) I. subst., a spout : titinatę banqredo *colecole* sabeme, if there be no handle, take it by the spout.

II. adj., (rarely used) (1) of vessels, pots, etc., provided with a spout or beak : kitili *colecolea*. (2) of mouths, snouts and beaks, pointed ; but of men's mouths *comböle* is more frequently used : *colcol* moea ; seroroq moea *colcoleya*, the beak of the beefsteak-bird is pointed. (3) provided with a pointed mouth, snout or beak : *colcol* Soma, Soma with his protruding mouth. Also used as adj. noun : mar hai, *colcol*, amq pari nădo, go ahead, point-mouthed chap, it is thy turn now.

III. trs. (1) to push the lips forward into a point, to pout : mocae *colcolkeda*. (2) to provide a vessel with a spout or beak : kitili dă arę-sako *colcolakada*, they have provided the kettle with a spout on the side by which they pour out the water. *colcol-en* reflx. v., to pout : mocao *colcolentlana*.

colcolan**colo**

colcol-q p.v., (1) of vessels, to be provided with a spout or beak : diaṭati *colcolakana*, the small earthen oil lamp has a beak on the rim. (2) of a mouth, snout or beak, to be pointed ; kq̄ moa *colcolakana*, the beak of the cattle-egret is pointed. *colcolge* adv., (1) with *bai*, *baiq* : kitili *colcolgeko* baikeda, *colcolge* baiakana. (2) with *mocag* : kq̄ *colcolgee* *moca-kana*, the cattle-egret has a pointed beak.

colcolan adj., (1) syn. of *hodeol*. (2) syn. of *colcol*. *colcolange* adv., syn. of *hodcolge* and *colcolge*; *colcolangee* *mocaakana*, it has a pointed snout.

colcol-moca adj., provided with a pointed mouth, snout or beak ; who is in the habit of pouting : *colcolmoca Soma*. Also used as adj. noun : *hijume*, *colcolmoca*.

col-colon, **colon** (II. Sad. *calealan*) I. sbst., custom, customs, ways and habits of some one : iniq *col-colon* eilekagea ?

II. trs., to have or introduce certain customs : jatijati etæṭalekateko *colonca*.

colcolon-q p.v., to be the custom, to be introduced as a custom : ayandi mente apere eileka *colonakana*? What are your marriage customs?

colea (Sad. ; P. *shokhi*, humour, sauciness ; cfr. *caela*) syn. of *argoz*.

colkah I. adj., with open mouth, and lips pushed forward, in entrd. to *colcol*, with lips pushed forward, the mouth remaining shut ; *colkah moa*, a gaping and protruding

mouth ; *colkah Jura*, Jura with his gaping and protruding lips. Also used as adj. noun : miaq *colkah hijutana* ; ama, *colkah*, hijume.

II. trs., with *moca* as d.o., to push the lips forward, the mouth being open : *mocae colkabakadi*, jægeko landaritana.

colkab-en refl. v., to push actually the lips forward, the mouth being open : nī jatirelo kae colkabakana, aægee *colhabentana*.

colkab-q p.v., to have a gaping mouth with protruding lips : jatiregee *colkabakana*, his mouth is gaping and his lips protruding, he is made like that.

colkaboge adv., making that kind of face : *colkaboge* *mocabijajada*.

colo (Sad. ; II. *jholā*, blig'it) I. sbst., a disease of *gurūlu* (*Panicum miliare*) and other food-grains, excepting rice (for which the word *petz* is used), which causes the enlarged glumes to be empty of grains ; it very often affects *Panicum miliare* : ne gorara *gurulure* *colo puragea*, jan huriagea.

II. adj., of food-grains, affected with this disease : bugin *gurulule* eneabakeda, *colo* *guruludo* añriga.

N.B. When the name of the food-grain is in the pl., it means sound grains which are mixed with diseased ones : *colo* *guruluko* gumnamepe, separate by winnowing the sound millet from among the diseased.

colo-q syn. of *lāq*, *ołop*, p.v., to get affected by this disease : eilekate

gūrālu *colooa*, ena kale mundiakada, we do not know the cause of this disease.

co-n-o-lo vrb. n., the extent of this disease: *conolo colojana*, móre ṭeōg̃a henerre gel ṭeōg̃age janajana, this disease was so prevalent that the crop was only two for one.

cologe adv., with *lelq*, to look like a mixture of sound grains with diseased ones: gūrālu *cologe* lelqtana, kacipe gumbeskeda? Have you not winnowed the millet well? It looks as if there were diseased grains mixed with it.

colon var. of *colecolon*.

colpaq I. sbst. When in the felling of a tree the stem at last comes down, there often remains on the stump a sharp piece split off from the upper part or vice versa, this pointed part is called *colpaq*: *colpaq rəg̃gitape*, cut off that *colpaq*.

II. adj.: *colpaq duṭu*, *colpaq daru*, a stump or a cut tree with a *colpaq*.

III. trs. caus., to cut a tree in such a way that it breaks off with a split: *darupe colpaqkeda*.

co'paq-q p.v., to break off in such a way that there remains a *colpaq*: *darabiulere kā colpaqoa*, tarajanate mākere *colpaqoa*, if one cut the tree all around the stem, it will break off level; if one cuts it on one side only, it will break off with a split. N. B. The Mundas never cut a tree at the roots, but always at a certain height above the ground.

combe (Or. *conbe*, anus of any animal) I. adj., syn. of *cogo*, *curu*, with thin buttocks: *combe* Birsa. Prdly. *combean* is used instead of *combe*. Also used as adj. noun: inj! *combe* senqtana, look, the one with thin buttocks is going. (2) of sheaves, too thick at one end: *combe* bīrako tolruāme. Also used as adj. noun: *combeko* tolruāme. (3) of waterpots, with too convex a bottom: *combe* caṭu begar bindare kā duba, a waterpot with too arched a bottom will not stand straight without a straw ring. Also used as adj. noun: nekan *combe* begar bindare kā duba.

II. trs., (1) to make tapering, thick at one end, gradually thinning towards the other end: *puraq gem combekeda*, cikate kā bojonaoa? Thou hast made (the sheaf) very thick at one end and tapering to the other how could the ligature remain without slipping off? (2) of the potter, to make the bottom, *landi*, of the waterpot too convex, not flat enough: ne kumbar caṭuko puragee *combeča*.

III. intrs., with inserted ind. o. to call smb. *combe*: alope *combeia*, aminado kae *combeakana*. *combe-q* p. v., to become or be made tapering: *combeakanae*, he is tapering, i.e., he has thin buttocks; soben bīra *combejana*; caṭu *combeakana*.

co-n-ombe vrb. n., (1) the degree of thinness of someone's buttocks: *conomee* *combejana*, netənetəre inj-leka co nba'anko bīra'oa, his

buttocks are so thin that there is no other like him in the neighbourhood. (2) the number of too tapering sheaves or the excess of their tapering ; the number of waterpots too convex at the bottom, or the excess of their convexity : kumbar mind caṭu *conombee* comb-keda, jetae kako sukunda ; b'piko *conombee* combe-keda, miḍ jaked bēs taē banoa (3) the sheaf made too tapering, the waterpot made with too convex a bottom : nea oko kumbara *conombe*? What potter has made this waterpot so convex at the bottom? *combege*, *combeange*, *combecombe*, *combecombe* adv., in a gradually thinning way, cone-like, taperingly : *combeangee* leloa, he looks thin-buttocked ; *combecombegem* tolkeda; gojorâ *combecombe* lagoa, the stick used to beat and settle down the paddy in the bale, is cut taperingly with an adze.

c'mean adj., used only prdly. instead of *combe* : *combeangeae*; bira *combeangea*; caṭu *combeangea*.

combe-arāgu trs., to make smth. so that it tapers down : tuku sambesako *combearāgu*, they make the husking pole tapering down towards the iron ring at the lower end.

combe-combe adv. See under *combe*.

combe, combōle (Sad. *combe* ; Cfr. II. *cumna* ; *cumbak* is a kisser) I. adj., (1) with a long and more or less pointed snout like that of goats, sheep and dogs. (2) of men, with a pursed, pointed mouth : *combōle* Gopal. Also used as adj. noun : he,

combōle !

II. trs., to purse the lips : moeae *combōleburajada*.

combe-n, *combōle-n* rflx. v., same meaning : *combōlentanae*; moeae *combōlentana*.

combe-q, *combōle-q* p. v., (1) to have a protruding, pointed mouth : *combōlejanae*. (2) to have a long snout : mindimeromko *combelekana*.

combol-combol Nag. (Sk. *cumban*, kissing) syn. of *melomelo* Has. trs., of snakes only, to dart out the tongue rapidly and repeatedly : miḍ bira *combolcomboljada*; moeae *combolcomboljada*; alanc *combolcomboljada*.

combolcombol-en rflx. v., same meaning : binko *combolcombolena*.

comholcomboltan adv., with rika same meaning : moea *combolcombol-tane* rikajada.

combōle var. of *combe*.

com-com I. adj., in a fitting way pyramidal, conical, bowl or eupola-shaped, in entrd. to *komkom*, too pointedly so shaped, and *caṭeas*, too flatly so shaped : aleq oṛādo *comcomgea*, our roof is nicely pyramidal.

II. trs., to shape smth. pyramidally, conically, bowl or eupola-like with the proper proportion of height and breadth : ne madcatom kako *comcomakada*.

III. intrs., in the df. prst., to be fittedly so shaped : ne catomora *comcomtana*, this four-sloped roof has the proper slant.

comcom-q p. v., to get so shaped in a well proportioned manner : ne

com-com

comdaq

duba kā *comcomakana*, this bowl has not been made with the right proportions.

I. adv., with or without the afixs. *ange, ge, qge, tan, tange*, modifying *bai, le'q* : ne mađeatom *comcomtange* baiakana.

com-com syn. of *lomkoq, lumlum*, I. abs. n., (1) proud, supercilious taciturnity. (2) sulky, sullen silence. With this meaning it is a syn. of *komkom, mokomoko*. (3) angry silence. With this meaning it is a syn. of *tomtom, komkom, mokomoko*. The exact meaning depends on context and circumstances : *comcom* kā bēsgea.

II. adj., (1) taciturn and proud : *comcom* horo. (2) sulky : injido *comcom* kora. Also used as adj. noun : nekan *comcomho* kale namtana ; he, *comcom* !

III. trs., with or without *moea* as d. o., and with or without inserted prnl. ind. o., to observe a proud, sulky, sullen or angry silence : namdole namlja, alelo kā hagaj titanlekae *comcombarajadci*, aleo kale kūlijana, we did meet him, but, as he was demeaning himself as above our race and caste, we too we did not go to put him any questions ; *comcomadjeae*, he kept towards us a proud, sulky or sullen silence.

comcom-en refl. v., to demean oneself in proud, sulky or sullen silence.

comcom-q p. v., with *moea* as sbj. : iniq moea *comcomakana*, pura nadangee atākarjadbu, his mouth is proudly shut, he considers us very

low people ; iniq moea *comcomakana*, eikanae namtana ? His mouth is sulkily silent, what does he want, why does he mope ? gomkeq moea *comcomakant*, eikan hukumtaepe radikeda ? The master keeps an angry silence, which of his order did you not obey ?

IV. adv., with or without the afixs. *ange, ge, tan, tange*, modifying *seng, hiju, leq, rikan, mocabara*, in proud, sulky or sullen silence. With the afx. *qge* it modifies only *rikan* or *mocabara* : *comcomqge* mocabara jada, he keeps a supercilious, sulky or angry silence.

comdaq (P. *kham-dar*) I. adj., oblique, neither vertical nor horizontal : baria daru taikenra hantare, sūjeape makeda ei *comdaq* daru ? There were two trees there, which one did you cut ? The vertical one or the one which grew obliquely ? mutuleuq omsaakana, *comdaq* ora meno, when the ridge beam is higher at the ends than in the middle, the roof is qualified *comdaq*.

II. trs., to put obliquely : hadè daruko *comdaqet*, enage tiaako meno, they put obliquely a tree which is to be sawn, that is what is called to tilt it.

comdaq-q p. v., to be placed obliquely : sasan diri *comdaqakina*, ufunagi-barabaritope, the burial slab is not horizontal, raise it to the same level all over by means of small stones inserted at the corners.

comdaqge, comdaqrange, comdaqagg, *comdaqcomdaq* adv., obliquely :

come-come

conded

diri *comdaqcomdaqpe* pancañikeda, you have raised the slab on stones so that it rests obliquely : horare miad daru *comdaqpe*, batikan taikena, nubadipli kuçumreñ sobolenä, a tree was lying slantingly over the road, in the dark I ran against it with my chest.

come-come poetical form of *com-come*: Dandanora leneleñe, Dandanora jejorogeä. Catomnora *come-come*, Catomnora liliagige. The gabled house is long. The gabled house leaks. The four-sloped house is pyramidal. The four-sloped house leaks.

compa, copa (Or. *comnā*, to twist a petiole off the leaf) I. subst. (1) syn. of *dənom*, *dəntula*, *karmarā*, the petiole of a leaf. (2) syn of *gopod*, the pedicel or peduncle of a flower or fruit. (3) var. of *jompa*, a cluster of flowers (*copa* is not used with this meaning) : *kantara compa*, *mandukam compa*, *ulicompa*, etc. (4) the stalk of a yellow wasp's nest. (5) the stalk of a silk cocoon. (6) the neck of the bottle-gourd : *sukucopa*.

II. intrs., of the Bassia tree and the jack tree only : to blossom : *madukam copatana*, *kantara compaakana*. *compa-q*, *copa-q* p. v., of the Bassia and jack trees, to commence blossoming : *mandukam copatana*.

compod, copod subst., a species of fish.

compod, copod Nag. var. of *copož* Has. Nag.

cordə, gondə (H. *chāññā*, to trim, to dress by paring or clipping). trs., to work superficially or wound

slightly with pickaxe, adze or hoe : *kudlamte condalqina*; okoe **netəg condalq?**

condy-n, *gondy-n* refl. v., to wound oneself slightly with pickaxe, adze or hoe : *salutane taikena*, *kaçae condanjana*.

co-p-onda, *go-p-onda* repr. v., to fight with pickaxes, adzes or hoes : *coponidqatanakiza*.

condo-go, *gonda-go* p. v., to be cut superficially with a pickaxe adze or hoe : *puräge keçea*, *condo kā condagoz*.

eo-n-ondə, *go-n-ondə* vb. n., (1) the amount of such superficial work *conondə* condakeda, lebe ote caluka-kadlkage hasae hundiakada, he hoed superficially to such an extent that he has gathered as much earth as if he has hoed soft soil. (2) the result of such superficial work, nea okoñg *conondə*? Whose superficial work is this? misa *conondədole* karagiyikeda, etə somtele condajida, we have carried off with the levelling blank the earth loosened in a first superficial hoeing, we are now hoeing the surface once more. (3) the act : misa' *conondəte* kā somjana, orq barsaleka condə hobaoa, by a first cutting of the surface it has not become level, maybe it will be necessary to cut it twice more.

condəcondə, *gondagondə* adv., superficially : keçə oteleka *condəcondəpe* gaðbaşajada.

conded, *kita-conded* syn. of *kita-mōž* subst., the flowering bud of the stemless wild date-palm, *Phoenix acaulis*, Ham.; Palmeac. This bud

is eaten raw.

condo (Cfr. its jingle *candarbandar*) I. abs. n., the habit of saying or doing strange things: inā *condo sobenko ituana*.

II. adj., (1) with *horō*, a man of strange or peculiar habits. Also used as adj. noun: ale ṭolare miaq *condo menjai*. (2) with *lijq*, a disguise, a special costume: *condo lijq* lilalere mōn bulaqna, when there is a performance with special attire, the mind is quite taken in. (3) with *kūji* or *kōmi*, strange · duhjāratāre miaq *condo kūjiia* aiumlaq, gapae arilār mante, during our chat I heard a strong assertion; smb. said that there will be hail tomorrow (how does he know?). Also used as adj. noun: inā *condobu lellea*; inā *condope aiumla?*

III. trs., (1) to do or say smth. strange, odd, contrary to the common opinion or habit: ne horō kāmī *condoca*, horōko git̄i dipili b̄ibae ēna, horōko entin dipili seta dūru n-akangee tañna (2) to change smb.'s attire or appearance; also sometimes in the other meanings of *candarbandar*: lilare harāmleka *condolja*. *condo-n* reflx. v., to say or do strange things, to disguise oneself. It is also used sometimes in the other meanings of *candarbandaren*, except the figurative meaning.

condo-q p. v., (1) to get into the habit of doing or saying queer things; eragee *condojanx*. (2) to be disguised: harāmleka *condokuna*, he is disguised as an old man. (3) to be marked with coloured daubs

distinctive of caste or religion.

condoge, *midcondoge* adv., modifying *kāji*, *kāmi*, *rikun*, to do or say strange things.

condo-bondo var. of *candarbandar*.

condo-mondo var. of *candarbandar*.

condon (I. *candan*) sbst., sandalwood, in use all over India for religious purposes. The tree, Santalum album, Linn; Santalaceae, does not grow in Chota Nagpur.

condor-bondor var. of *candarbandir*.

condā-cundi var of *chondachundi*.

condeł (I. *coithnā*, Or. *cothnā*, to pin h off) syn. of *cōř*.

condel condel, *cotel-cotel*, *cotel-motel* (Sad. *cotol-cotol*; Or. *chutā*, empty, unemp'oye!) syn. of *lorecole*, I. alj, of goats, which run about greelily: *conle'condel* merom hijutana.

II. trs., of dogs, to sniff about after the food they smell: en seta jilui *cotelmoteljulu*.

III. intrs., (1) of goats, to run about greelily: ne merom piři piři *condel-condelbaryjulu*. (2) of dogs, to sniff about in quest of food: setao *cotelmoteljada*.

condełcondeł-en, etc., reflx. v., same meaning: ne merom janače *cotel-cotelena*.

condelge, and *condełcondeł*, etc., with or without the afxs. *ange*, *ge*, *tan*, *tangę*, adv., modifying *rikū*, *rikun*, *biurbıṛi*, *biurbayan*, *senbara*, *senbaran*, *nirbara*, *nirbaran*, glutonously, greedily. All these adverbs, with the exception of *cotel-motel*, are used fig. of men running

condol

about restlessly : en sama dōndo daagṛa cōtelcōte'c nirbaṛāea tuiuleka, that useless, silly youth runs about restlessly like a jackal.

condol Nag var. of *cundul* Has.

condol var. of *candāl*.

condol marci Nag. var. of *cundul-marci* Has.

condor sbst, occurs in the epds. *condorboṅga*, syn. of *ikirboṅga*, *condorsarṇa*, the grove, and *condor-ikir*, the pool, in which *ikirboṅga* is believed to reside.

conq sbst, used by little children instead of *song*, sewn clothing.

conq intrs, used by little children instead of *seng*, to go : babi ! gogo *conqlanae*, I am afraid ! a horse is passing.

contara, *contara* syn. of *tuyam*, used in displeasure or jest, I. sbst, the action of plucking by handfuls : honko bagānṛa bā *contaryaq* sajukō namkeda.

II. trs., (1) to pluck by handfuls : miadbaria nangulabā tōčdo lāiu *contayado* kā baiua. (2) of elephants, to grub up : hati jenrabaki-yiree bololena, nñathāne *contarakeda*, an elephant entered the maize garden and grubbed up an enormous quantity of plants. (3) fig., to extort money from smb.: iril ganda paësae *contarakina*.

contara-n refl. v., to pluck one's hair : ūbe *contaranjana*.

co-p-ontara repr. v., to pluck each other's hair : eperanaeperanałq kisi kā sombraökedkiā, ūłkiā *ciponṭarajana*.

contara-q p. v.. (1) to be plucked by

cōra

handfuls : soben bā *contarajana*. (2) fig., to be the victim of extortion : iril gandaia *contarajana*.

contara-av, *contara-av* trs., to drag and bring by force : barsaapisa rākijate kae hijujana, mōre hoṛokoātee maraṇentana, *contaraauipe*, having been called twice or thrice he did not come : he deems himself above the panchayat; go and drag him hither.

cōra (Or. c'umshumrañ, to desire eagerly) I. abs. n., excitement or eagerness about instant or actual pleasure : iniq *cōra* purage menq ; enetere moṭaiteko ḡtikia, miḍbar juji durangleđo *cōra* nankja, in the beginning they forced her to join the row of dancers ; after one or two couples of songs, eagerness got hold of her.

II. adj., who feels readily eager to join or remain with the pleasure party one sees or hears : *cōra* hoṛoko dumāe srijanloge jī kā menkōa, as soon as such people hear the dance drum, their mind does not leave them in peace till they go and join.

III. intrs. impisl., to feel eager to join the pleasure party one sees or hears or to remain with it : purage *cōraqadmeredo* senqme.

IV. trs. caus., to cause such eagerness : ne hoṛo janaōdo kae susiṇa, tisiā ili *cōrakia*, he never dances, but to-day the beer drove him to it.

cōr-en refl. v., to excite oneself about pleasure : tisiādo puragem *cōrenjana* janaōāte, to-day (during the dance) thou went much more

conga

excited than usually.

cong-o p. v., to get excited about a pleasure party: *nagradumana aiumkedeli conqena*, having heard the drums, he got eager to join in the dance.

conga (II.) I. subst., a tin funnel. II. intrs., to apply a tin funnel: *botolomocare conqkeate dulepe*, applying the funnel to the mouth of the bottle pour the liquid into it.

congam var. of *caqgara*.

congar var. of *caqgar*.

congara Has. var. of *caqgira*.

coa-goro-goro (Sad. *congorogor*; Or. *coengorgor*) I. subst., imitative of the hissing, fizzling sound produced in baking or frying: *congorogoroiq aiumla*, okoe ne oqaree sunumlañtana? I heard a fizzling sound, who in this house is baking smth. in oil?

II. adj., with *sari*, same meaning.

III. intrs., to make a fizzling, hissing sound: *congorogorotana*, it fizzles.

IV. trs., to fry or bake with a fizzling, hissing sound: okoe *congorogorojada*? leakan holone *congorogorojada*.

congorogoro-q p. v., to be baked or fried with a fizzling, hissing sound: *sunumre ladjare congorogoroaa*, when one bakes in oil it makes a fizzling sound; *congorogoroakan papale noratana* (childish), we are eating fried cakes.

congorogorotan adv., with a fizzling, hissing sound: *sunumre ladjare congorogorotan saria*.

cop var. of *cómp*.

copa var. of *compa*.

copa-giri

copa (Sad. *copek*; Or. *chopnā*, to hack brambles; Engl. to *chop*) trs., to cut down brushwood, in entrd. to *amia*, to clear: sake *copiame*, cut everything except the good trees; *jara copiame*, cut everything, even the trees, to make a new field; *jara copakedte kako amineea mendo rōrokqateko ondorea*, when they have cut everything on an intended new field, they do not clear it away but let it dry on the spot and then set fire to it.

co-p-opa repr. v., syn. of *mapq*, to fight with axes: *copopatanakiq*.

copa-q p. v., of a wood or new field, to have its brushwood cut: *jura nq jaked aúriga copaoa*.

co-n-opa vrb. n., (1) the cutting of brushwood: *musia conopate netq kā cabalena, barsia copalena*, on this side the cutting was not finished in one day, it took two days. (2) the result of the cutting: *nea ainq conopagepe auakada*, the firewood you have brought is that which I cut; *ainq conopare etani talatalantana*, someone else tries to get hold of the field I cleared in the jungle. (3) the amount of cutting: *conopako copakeda goña buruko cabauteritada*, they have cut so much brushwood that nothing remains on the hill.

copa-amia trs., to cut the brushwood and carry it off or clear it away, to clear altogether of brushwood.

copaamia-q p. v., to be cleared altogether of brushwood.

copa-giri trs., fig., syn. of *maggiri* in connexion with men, to cut down,

copaō**copoč**

kill with the axe : sidaman hagara-pako hatuāte kako uruagreko *copagirijadko* taikena, formerly when those who had been convicted of lechery within the tribe did not leave their village, (go into exile), people cut them down with axes.

cepaō (Or *copakrūā*, to make it practice, to get familiarized with) I. sbst., the habit of going where there is smth. one likes : uriko madukam-rā *copaō* aūriko riñaei.

II. trs., to attract, to accustom to go where there is smth. good or pleasing : gomke honko cīnte ořg bagne deledkoatce *copaōkredkva*, the European by means of sugar and by giving them a lift on his bicycle, has accustomed the children to go to him.

copaō-n iflx. v. to take the habit of going where there is smth. one likes : tisingapa uriko madukimte birsenko *copaōjana*, nowadays the cattle use to go to the jungle on account of the Bassia flowers.

copaō-q p. v., to get accustomed to go where there is smth. good : Cūtuiudburu sendera Cendagutu dangrako *copaōukina*, the youths of Chendagutu like to go for a hunt to the Chutaiud hill.

co-n-opaō vib. n., the force of the attraction to go somewhere : *conopaōe* *copaōjana*, musia juked hantate sen kae hokajana, he got so accustomed that he never once omitted to go there.

copq var. of *copoč*.

copoč var. of *compoč*, a species of fish.

copoč Has. (see under *cepod*) I.

adj., empty (of swellings); disinflated : *copoč* guja alepe linea, do not press a boil which is empty ; *copoč* phuṭuböl onapergtape, blow up the football which is disinflated.

II. trs. of swellings and things artificially inflated, to press down, to make flat, to cause to go down, to deflate : guja *copodele* ; phuṭuböl alom *copodea*.

copoč-q p. v., to go down, to become flat or disinflated : guja *copodjanate* rna hokakja, after the boil had gone down the fever left him.

copodge adv., with *leg*, to look flattened : guja tisitado *copodge* kločana.

copodoge adv., so as to flatten, so as to make or become flat : guja pusikjei *copodoge* riñipe, when his boil bursts, press it so as to empty it

cepod, **compod** Nag. var. of *copoč* Has. Nag. In this meaning *copoč* is used scornfully in Has. in the phrase : ne, *copodtam*, there suck it from my finger when one refuses to give smth. or asserts that a third person will refuse to give it to one's interlocutor : nameainem mentada, ne, *copodtam*.

copoč Has. Nag. **compod**, **copod** Nag. trs., (1) to suck out and especially to suck off smth. which has been put altogether in the mouth, in entrd. to *ce, ē* Has., *cepel* Nag. to suck out the juice from smth. held to the lips ; jarom ulirə rasii cepedcabakeđei paťao *copočkeda*. Nevertheless, in the case of men or apes, *copoč* is sometimes used of a sucking begun outside and finished

copoꝝ

inside the mouth. (2) in Nag. it is also used of bears, wolves, jackals, which, taking a fruit in their mouth, chew it just enough to suck out the juice and then reject the rest with the seed. For this they say *təgoro* in H.as. See *copoꝝ*.

copoꝝ-n, etc., reflx. v., to suck smth. from one's own finger: cini ḥurak̄-kečci tī *copoꝝjana*, having dipp'd his finger in the sugar, he sucked off what was sticking to it.

co-p-oopoꝝ, etc., opr v., to let suck off from each other's fingers: ne honkiñ hurumsu kurasi t̄rekia lač-kađinci gāndikia *copopoꝝjana*.

copoꝝ-q (never *copoꝝgg*), etc., p. v., to be sucked off or out, as explained under *trs*: ne uli kā matiakana, enainte kā *copoꝝoa*, lačarepe, this mango is not fully ripe, it cannot be sucked, slice it.

co-n-oopoꝝ, etc., v:b n, (1) the sucking off or out: miđ ganṭarā *conopoꝝte* kam asadijana, ořogem asitana? (2) the result, i.e., the thing which has been sucked off or out, v.g., a mango seed: nea okoča *conopoꝝ?* (3) the amount of sucking off or out: *conopoꝝko* *copoꝝkeda*, mođ jalākari uli cabagirijana, they sucked so many mangoes that they emptied a netful. Note the use of this vrb. n. with the affx. *tea* and *honar* expressed or understood, to denote that smth. should be sucked off: ne uli pura lejemlejemjana, kā lačaroš, *conopoꝝtea*, this mango is very soft, it cannot be sliced, it should be sucked.

co-n-oypoꝝ syn. cc *cencipe*, vrb., n.,

copoꝝa

the mouthpiece of a *murlī*, flute, or *pererēl*, trumpet.

copoꝝa trs, to tie, catch or apply smth. too near its end; so that there is danger of its slipping off: sānem *copoꝝakeda*, thou hast tied the firewood too close to each end of the bundle; bāromem *copoꝝakeda*, thou hast tied the nets too near the ends of the carrying pole; ařakačape *copoꝝakeda*, you have placed rafters which are a little too short or you have placed rafters so that their ends scarcely rest on the supporting wall or beam: bākym *copoꝝakeda*, thou hast tied the hook too near the top of the pole; bākym (or bākrem) *copoꝝakeda*, thou hast applied thy hook too near the end of the thing thou wantest to pull off.

copoꝝ-en reflx. v., to carry smth. between two men with the very end of the pole scarcely resting on the shoulder: miđ dirikia bajadānatā taikena, miđnido tararro sangotae *copoꝝenjana*, senjadsenjadci sangota garijiana ořo kuřamkuřamte hulirajgūjana, two men were carrying a stone by means of a pole, one had the pole scarcely resting on his shoulder; whilst they advanced the pole slipped off and grazed him along the chest.

copoꝝ-q p v., (1) to be tied, caught, applied or supported too near the end to be effective: sān *copoꝝjana*; tənol *copoꝝjana*; bāk *copoꝝjana*; bārom *copoꝝjana*; bāk (or bākre) *copoꝝjana* enate koto pocojana; danraina jokakeda, *copoꝝoa*. (2) of two men carrying smth. between

them, to have the ends of the pole scarcely reaching their shoulders: neatedolan *copoerqa*, jilna sangoṭa anime.

copoerqe, *copoerqcopoerq* adv., too near the end to be effective: sān *copoerqem* tolkeda; danra *copoerqcopoerqe* dūakada.

copol-copol (Sad *capal-capal*; H. *capa'*, tremulous, wavering) I. sbst., and adj. var. of *capalcopol*.

II. trs., (1, var. of *cipilecopol*) (?) fig to mix too much water with the stew, or with the fermented mass of rice beer: utupe *copo'copo'keda*; mičape *copo'copo'keda*.

copo'copo'-en v., var. of *cipalcopolen*.

copo'c.por'q p. v., var. of *cipalcopo'q* *copo'copoltin*, *copotikha* adv., (?) var. of *cipalcopotan*. (?) fig, pouring too much water: utu *copolle-kape* r̄iskeda; cipačabumente mačare dgle du'rifikakja, *copo'copoltine* dādati.

copoiken adv., descriptive of the sound of some heavy body falling, jumping or laying itself down (once) in shallow water: bandu ato.nre kera *copo'kene* buru ejima.

copotenkopolken adv., producing a slow splashing sound with interruptions in shallow water or the sound of several heavy bodies jumping or laying themselves down one after the other in shallow water

cor I. sbst., (1) the slaking of lime. (2) the tempering of iron (3) the disaggregation of clods of earth by wetting them. (4) a chill produced by cold water on men

when they are hot and causing strangury (*tān*): *cor* kacim boroatana, naminai jačetanre tutākun dārem bolotana? (5) a chill to which buffaloes are subject with the first rains of the monsoon; they are unable to rise on their feet, and it proves often fatal: niyłara *corte apia* kerako goğjana. (6) casual drunkenness: ilirə *cor* namakaija. (7) the application of the *katacor* remedy. N. B. The *katacor* remedy is applied in this way: a piece of rope hanging from a piece of iron is first dipped in oil, then lighted at the loose end and held over the sore part of the foot so that the burning drops of oil fall on it. It is a very painful remedy. It is applied in cases of *darkwa*, a bruise on the sole of the foot; of *rotud*, a wound got by treading on a thorn or on a shoot of *ciru* grass; and of *poroksi*, a boil on the sole of the foot.

II. adj., (1) with *cuna*, slaked lime: *cor cuna* banoa, rapaakang lo huriak-leka mena. (?) with *hasa*, clods of earth disaggregated by having been wetted: *cor hasa* sekerage tegalañdoa eq baimente.

III. trs., (1) with *cuna* as d. o., to slake lime. (?) with *mered* as d. o., to temper iron (3) with *dela* as d. o., to cause clods of earth to burst and disaggregate by wetting them. (4) with *kuta* as d. o., to apply to the foot the *katacor* remedy. (5) fig, to make sabb. drunk: ne horo api canduťate ili kae bosaakan taikena, tisiako *corkja* (6) fig, to give a chill to a man: tutākun da *corkja*.

enamente tāne saljana, cold water gave him a chill, that is how he got strangury. (7) fig., to give a chill to a buffalo: uiydarə̄ gama kerakoe corkoa.

cor-en refl. v., (1) to apply to oneself the *kaṭacor* remedy: kaṭae *corenjana*. (2) to make oneself drunk: ilihačate khâṭgiriakane tākena, burti ili namtađeii *corenjana*, he was thirstily wishing for rice beer, getting plenty of it he drank too much. (3) to give oneself a chill: kalkal jetere daru gōc senkena, jetē kae satinadaijanci dūnkudaree *corenjana*, in the hottest weather he went to carry a tree, not being able to bear the heat he took a chill by throwing himself into a deep water pit.

co-p-or pr. v.. (1) to apply to each other the *kaṭacor* remedy: kaṭakin̄a *coporjana*. (2) to make each other drunk: ilitekiñia *coporjana*.

cor-q p. v., meanings corresponding to the trs.: kā *corakan* cuna daru japare alope dōea, kāredo *corq* dipli daru lōoa; ḥigilitee *coriana* ei epaile? tutākun dā nūtē *corjana* ei enre bolote? kerako uiydarə̄ gamateko *corjana*.

co-n-or vrb. n., (1) the extent or amount, in the 7 meanings above: *conore* *corjana* tala ganṭa hobağloğe tāne atākarkeda; ilite *conore* *corjana* nūken orāete uṛūna kae dařijana. (2) the lime slaked, the earth disaggregated: neal okoę̄ *conor*? misa *conorkodole* calacabakeda, orqle corea. (3) the application of the *kaṭacor*

remedy : misa *conorte* kae buzijana, barsako corkja. (4) with *kera*, the buffalo which got a chill: misa *conor* kerako, tarako goğjana, tarako tānkađrūrajana, of the buffaloes which took a chill, some have died, some recovered their strength.

cora I. sbst., a small hoe about the same size as a carpenter's adze, mostly used as a plaything for children: beňgarakoraō, jonrakoraō-kore *cora* kamire hijua, the *cora* is used to dig the earth around brinjal and maize plants.

II. trs., to forge into a *cora*: no mered tara kuđlameme, tara *coraeme*.

corađ, *corađ*-*corađ* var. of *caruđ*-*corađ*. Occurs also in the cpd. *burucorad*: *burucorad* mulitele senkena, we followed the rugged path on the hill.

corač (H. *cori*) I. sbst., petty theft especially of eatables; (in jokes it is used also of greater thefts): *coračra* sajaiñ namkeda.

II. adj., (1) addicted to petty thefts: *corač* hon, *corač* horo. (2), of small things, stolen: *corač* kantara honko samajada.

III. trs., to steal petty things: honko saňgako *coračkeda*.

co-p-orač repr. v., to steal petty things from each other: okooko hatu kanṭarako *corporača*.

corač-q p. v., of petty things, to be stolen: aleq dānrambra tisina *coračjana*.

co-n-orač vrb. n., (1) the number of petty thefts: *conoračko* *coračkeda*, miadmiadte goṭa kundiko

coraē-coraē

cabakeda, one by one they stole all the sweet potatoes of a whole row. (2) the action: misa conoraēre mōrea sangako idikeda. (3) the result, the thing stolen, the traces of the theft: ne sangā okoēga conoraē? nea okoēga conoraē? apialeka dā paṭukjana.

coraē-coraē trs., poetical parallel of *landir* and *kumbūru*, to steal: Tambare paēsado coraēcaraējan, Our copper coins have been stolen.

cor-cor (Sad.; Or *chorchorornā*, to burn with a crackling sound, as damp wood) syn. of *cōēcōz*, the hissing of fire, or red hot iron, in contact with water.

cōr-cōr I. sb t., imitative of the special cry of fowls when they see a snake, an earthworm, or smth. they fear; also of hens from under which one removes an egg: simkoā cōrcōriq aiumla.

II. adj., with *rg*, same meaning.

III. intrs., (*cōrcōr* Has. *corcorāō* Nag.), to cry like that: ciknjko cōrcōratana, binā ei lendaq? lelime, go and see whether it is for a snake or for an earthworm that the fowls are crying; sim *cōrcōrjada*.

cōrcōr-en, *corcorāō-n* rflx. v, same meaning: sim kundamra cōrcōrenre horoko rokageko urunaoa binā namakaja mente, when a fowl cries *cōrcōr* in the courtyard, people come out at once thinking that it has seen a snake.

cōrcōr-q, *corcorāō-q* p. v., of that ery, to be uttered: barsaleka cōrcōr-ienā hantāre.

cōrcōtan adv.: sim *cōrcōrtane*

cordes

rajada, *cōrcōrtane* rikantana.

corcorāō Nag. var. of *cōrcōr* Has. as prd. only.

***cordea** Has. **cordeo**, **cordebā** Nag. (Or. *cōrdewā*, the Mundas derive this word from H. *cor*, thief) sbst., generally in the pl., a special kind of witches or wizards who, by the help of a spirit whom they worship in secret, acquire the power to change themselves into a cat, goat, sheep or any other animal and so prowl about at night, doing the various kinds of minor mischief described below. The spirit whose devotees they are, is called *cordeaborgi* or *eriteiwani*. It is not a special kind of spirit but any ordinary spirit, often Mahadeo (always Mahadeo according to some informants), who chooses to act in this modality. Hence the phrase: Mahadeocandi *cordeacindina*. Sometimes the *cor'ea* witches or wizards do not borrow the shape of an animal, but then, their features betray their identity. The mischief they are capable of is relatively so unimportant that it is not worth while to consult the witch-finders about them. Moreover it is easy enough to protect oneself against their incursions by making them believe that one is not a Munda.

The principal mischief ascribed to them are nightmares. They will come, generally in the shape of an animal, and lie bodily down on the sleeper's stomach, oppressing it by their weight (*horō len*) and preventing him from moving or shouting;

cordea

coro-boro

or they will simply sit down on his side covering him with their shadow (*horo umbul*). The effect is the same.

In addition to nightmares they also cause baldness either by licking men's hair (*horo jal*) or by burning it (*horo soȝ*); and often they burn holes ('iȝə soȝ, *liȝə ba'*) in the clothes of people whilst they sleep. To prevent them from entering the house and playing these tricks people draw a line with a piece of charcoal across the doorstep and on the wall around the door. The one who is subject to nightmares also ties a piece of iron to his hand or foot, so that the chordas may take him for a blacksmith and leave him alone; or he sleeps with his head across a cane, which devise however is also used against spirits. The charcoal too is intended to make the chordas believe that the house belongs to a blacksmith. That charcoal line has to be renewed every night because it loses its efficacy as soon as a man has crossed the doorway.

To prevent them from thrusting their hands in the rice cooking pot (*mandi sy*) or in the beer brewing pot (*ili sy*) and so spoil the contents, a leaf with some charcoal is placed on top of these vessels.

To prevent them from stealing rice from the threshing floor (*kolomra jaȝbaba kumburu*), a charcoal line is drawn around the heap of threshed grains and a piece of charcoal, a piece of iron, v. g., a sickle, or some cowdung is placed on top

of the heap. Cowdung is intended to make the witch believe that the rice belongs to a cowherd. When a chorda has stolen from the heap of rice, people do not notice it at once, but their provision will not last long, and next year the rice will not germinate well and the crop will be bad.

N.B. To dirty children people often say: bē-ge abunenme, cordeako *jalmea*, have a good wash otherwise the chordas will lick thee.

cordea-boaga, **cordea-canđi** sbt., the spirit worshipped in secret by a *cordea* w tch or wizard.

cordea-sy-cordea syge adv., with *soan*, to have the smell of spoiled rice water: ne mandi *cordea* *cordea*-*syge* *soana*.

cōr-dundur (from II. *cor*, thief, and Mundari *dundur*, to deny) I. abs. n., the habit of angrily denying faults which one has really committed: iniȝ cōrdunlur janaō nekagea.

II. adj., who has this habit: *cōrdundur hop*.

core (Sad. *cotre*) diminutive of *cocōre*, like which it is constructed.

core-core var. of *cocōre*, but has no vib. n.

corkat (Sad.) syn of *kumbaru*, to steal. It is constructed like *corač*, but is also used as adj. noun: *corkat kolq alom jamana*.

coro-boro Has. I. adj., with *kaję*, *jagar*, hypocritical talk. II. trs., to talk hypocritically, to cheat: *jagare coroboroadę*; *jagare coroborokedęea*,

cōro-bōrō

cōroborō-n rfix v., same meaning : jagare *cōroborontana*.

cōroborō-q p. v., corresponding meaning : jagar *cōroborōjana*.

III. adv., with or without the affs. *ange*, *ge*, *tan*, *tange*, modifying *jagar*, *kuji* : *injō cōroborō jagar hō* : pusileka jī *gotōtopaea*.

cōro-bōrō var. of *cārbār*. In Nag. it has a slightly pejorative sense.

cōro bōrō var. of *joroboro*.

cōroq (Or. *curkha'ānā*) I. sbst., always preceded by *mid*, and oft n followed by *leka*, just a little of the liquid. Cfr. *cikraq*.

II. trs., the frequentative of which is *caraq-cōroq*, *cōroq-cōroq*, and the diminutive *midcōroq*, to pour a very small quantity of liquid from one's hand or from a vessel: *misa cōroq-taiqme ente hokataiame*, pour me once a little and then stop; *utu hātiqkena okonjdoe londhākja okonjdoe cōroqkja*, he dealt out the stew and gave a lot of it to some, and a little only to others; *okonjdoe midcōroqkja*, to some he poured out just a little bit.

cōroq-n and the diminutive *midcōroq-n* rfix. v., to pour out a little for oneself.

cōroq-q, and the diminutive *midcōroq-q* p. v., to be watered a very little, to receive a little quantity of liquid : *ne bākore dā cōroqbaralena*, a little water has been poured on these flowering-plants; *utu tarako lonlhājana*, tarako *midcōroqjana*.

co-n-oroq vb. n., (1) the utter smallness of the quantity of liquid poured out: *conoroqē cōroqkeda*, utu

cōra

mid *surpudo kā hobaoa*, he has poured out so little stew that there is less than what is usually put all at once in the mouth. (2) the pouring out of a small quantity: *misa conoqre mid kāndā jilui uiqmisila*, in pouring out a little stew he let fall with it a piece of meat.

cōroqken adv., pouring out a very little once only.

cōroqkencōroqken, *cōroqlekā* frequentative adv., syn. of *caraq-cōroqtan*.

cōroq-cōroq frequentative of *cōroq*, var. of *caraq-cōroq*.

cōronē (Sal. *cōtre*, *cōroing*) var. of *cocōre*.

cōroq, **cōroqē** Nag. var. of *cocōre*.

cōr-pōtō-pōtō (Sal.; Or. *chorr*) I. sbst., imitative of the fizzing sound, followed by bubbling, made by quicklime or red-hot iron thrown into water, or by a spoon full of boiling oil with onions and garlic, introduced into the stew near the bottom. *Cor* is the fizzing sound which is followed by the *pōtōpōtō* of the bubbling.

II. a jj., with *sari*, same meaning.

III. trs. caus., to cause the production of this sound : *utu cōrōtōpōtō-o-keda*, lolo mēqe le *cōrōtōpōtōkeda*.

cōrōtōpōtō-q p. v., to be treated so as to produce this sound : *utu cōrōtōpōtōqjana*; lolo mēqe *cōrōtōpōtōqjana*.

cōrōtōpōtōtan, adv., with *sari*, making this sound.

cōra (H. *chornā*) occurs as affix syns. with *bage*, in the cpds. *tikicōra*, *oðorqcora*, to cook simply in water.

cora-hai Has., **cođa-haku** Nag. sbst., a fish, about 7" long, with a head 2-2½" thick, and living in rice fields and rivers. When young, it is called *cerege*; when half-grown, *corogo᷑*; when full grown, *cora*.

coralukut-jong Has., **cođalukut-jong** Nag. sbst., *Eragrostis gangetica*, Steud.; Gramineae,—a perennial grass 1-3' high, used to make brooms.

cora᷑ Nag. syn. of *cođa*.

corēđ syn. of *cōđ*.

coro-boro var. of *joroboro*.

corogo᷑ Has. **cđogo᷑** Nag. syn. of *curpa* Kera. sbst., a half-grown *corahai*, about 1" thick.

cođor Has. **codor** Nag. trs. to let drip or trickle a very small quantity of liquid from one's hand or finger (not from a vessel); *luturre dā cođorodertaime*.

cođor-en rflx. v., to let drip some liquid from the finger or hand on one's own body; *luturre sunume cororentana*.

co-p-ođor r.pr. v., to let drip from the finger or hand some liquid on to each other's bodies: *luturre sunumlatia coporora*.

co-n-ođor vrb. n., the amount of letting drip: *lolo pāl cortanre conođore* *cođorkeda*, *gēta bāndarā dā miāđ pālregee cabautertada*, in tempering a ploughshare he let drip on it from his hand so much water that he emptied a whole small waterpot over a single ploughshare.

cō-susun I. sbst., the dance of masked men. This takes place officially on the night before *hakanparob*

but it may be performed also at other times. Mundas never take part in it. II. intrs., to perform the dance of masked men: *cōsusuntanako*.

cot̄ari Nag. (Sad.; H. *cutahrā*, polluted by touch) I. adj., of objects only, not of men, defiled because they have been touched by people of another caste; *colāri* *cađu endžtape*. Also used as adj. noun: *colārikō* alope adereā, do not bring defiled things inside the house.

II. trs., to defile smth. by touching it; *miāđ gāsi ne cađui colārikeda*. *colāri-q* p. v., of objects only, to get defiled; *nađauter cađu kā colārioa*; *mīsaleka dā dōbařakō tačomte* *eṭa jati juṭiđkere colārioa*, as long as a new waterpot has not been used it cannot get defiled; but when it has once contained water it gets defiled if touched by people of another caste. If it has contained water owing simply to exposure to the rain, this does not matter among the Mundas, as it does among the Hindus.

cotor var. of *chatar*. It occurs in the Asur legend as syn. of *umbul*, to shade (even without an umbrella): *okoja burudo umbulkeđtabua*, *colorkeđtabua*. It is not used in current language with this figurative meaning. It forms the same epds. as *chatar*.

cōt̄, cōt̄o I. sbst., (1) strength. This meaning occurs in the adverbial phrase: *aěq cōt̄ bāri*, with all his strength: *aěq cōt̄ bārii dalljūa*. (2) the effects of a severe handling; the hurt caused by violence: *hakcteo*

kōramlena, *cōt* menagea.

II. trs., (1) to hurt, to handle severely: *daldoe dallja*, *kae cōtk̄i*, he struck him with his stick, but not hard. (2) of natural causes, to cause smb. much suffering or great pain; to affect smb. very much: *renge cōtjānā*, I find the hunger very trying; *haēa cōtjānā*.

cōt-o-n reflx. v., () to addiet oneself strongly to, to indulge a strong passion for: *jumburireo cōtnjana*. (2) to exercise one's strength on one's own body: *kūramree gilentana*, *cōtōdo kae cōtontana*, he beats his breast with his fists, but not hard. (3) to undertake hard things, v.g., hard work: *kamire ne hočo ciulaō kae cōtona*.

co-p-ōt repr. v., to apply strength on each other: *mimid dāndakinā dapalkena ena kakina copōtjana*, they struck each other once with their sticks, but not violently.

cōt-g p. v., to be hurt, to be hindled severely: *tōdoe tōjanā*, *kae cōtjana*, he was hit, it is true, but not with force.

co-n-ōt verb. n., (1) the amount of violence: *daljaire conōte cōtik̄i*, tī hulauterk̄i, in beating him with his stick he exerted so much strength that he broke the man's arm. (2) the exertion of much strength: *misa conōte tala grādi kaiā nirdaria*, I cannot run fast over half a league in one stretch.

cōt, *cōtge* adv., syn. of *kūč*, very much, very hard, very fast, with much force: *cōtē jumburia*, *cōtē*

nirea, *cōtge hasujiaňa*, *cōtge haēa-jānā*.

midcōt adv., for a little while, by a short exertion: *midcōt tinguk̄ome*; *ačrtēomko hijulena*, *sobenko mimidcōt cūlukēci ačartačomgeko senqrñajana*, they came successively and having hoed each for a little while they went away one after the other.

midcōtē adv., syn. of *misa conōte*, in one uninterrupted exertion, in one stretch of effort: *midcōtē tala gaúdim nirlariči?*

cōtā (II. *chantnā*, to lop off) diminutive of *potz*, trs., to peel off, to pull off or detach from the surface: *tičare jurākan lač cōtačme*, detach the cake from the cooking pot to which it sticks; *mari pālasātar cōgtape*, *pālasātarriiroa*, take off the old plaster from the wall, it will be plastered afresh; *ne daru cōgtape*, strip this tree of its bark. Note the idioms: (1) *dešia cōtamea* Has. or hartgāna *cōtamea* Nag. I will give thee a sound drubbing so as to lay bare the flesh on thy back. (2) *mod hisi tākæ nūmukilkečle*, iminreō mar! *molonalo kae cōtakēdlea*, he refused us the twenty rupees he owes us, never mind, he has not peeled off our brow, i.e., he has not deprived us of the possibility to get it in some other way, to make up for it in some other way, v.g., by working.

cōt-g-n reflx. v., to peel off smth. from one's own body: *runjuč cōgtantana*. *co-p-ōt-g* repr. v., to peel off smth.

coṭab**coṭab-coṭab**

from each other's body: barankinā dearekinā gašakana runjukinā copoṭag-kena.

coṭa-gg, *coṭa-g* p. v., of smth. superficial, to peel off or to be peeled off : nesṛa rā *coṭajana*, in this spot the paint has peeled off.

co-n-oṭa vb. n., (1) the extent or amount of peeling off : iāga tupu kuřiko miał japusdaru *conoṭako* coṭakeda, goğuterjana, women preparing a dye have stripped off pieces of bark from this Albizzia stipulata to such an extent that the tree died. (2) the act of peeling off : japusda: u mod sirma *conoṭaledo* kae goğjana, api sirma tanałteko coṭakeda, entee goğjana. (3) the result or the thing peeled off : ne bıklalo okoęg *coṭa/g*? Who has peeled off this bark?

coṭacoṭage adv., with *sibaya*, to plough scratching only the surface here and there: puręg kečejana, *coṭacoṭaye* *sibajada*.

coṭab (II. *cānā*) trs., (1) properly: to click the tongue (once) in sucking smth. which is put in the mouth, or in licking. It has always this meaning in the cpd. *jaloṭab* and in the reduplication *coṭabcoṭab* : mocae *coṭabeda*. (2) to lick up :

cini *coṭabeme*.

coṭab-en refl. v., to lick up or suck out clicking the tongue : cini *coṭabentana*? (2) to lick up : cini *coṭabentana*.

coṭab-g p.v., (1) of the tongue, to be clicked once in licking or sucking : mocae misa *coṭabjana*. (2) to be licked up : ne, ne honge dana!

cini rokage *coṭababajana*, orqŋai-me, look at this child! Its sugar has been licked up at once, give it some more

coṭabken adv., [clicking the tongue only once.]

coṭabkencoṭabken adv., clicking the tongue now and again.

coṭa-baṛa trs., to peel off or detach smth. from the surface here and there : ločonle *coṭabajaradı*, we plough the rice field scratching only the surface here and there.

coṭabara-g p. v., to peel off or get peeled off here and there.

coṭab-coṭab frequentative of *coṭab*, I. sbst., the continual click of the tongue in sucking smth. which is put in the mouth, or in licking up smth. : *coṭabcoṭab* aiunla.

II. adj., with *sari*, same meaning.

III. trs., to click continually the tongue as described : mocae *coṭab-coṭabjada*. (2) to suck out or lick up with continual clicking of the tongue : jojoe *coṭabcoṭabjada*.

IV. intrs., to click continually the tongue : honko jojo jomtanreko *coṭabcoṭab*.

coṭabcoṭab-en refl. v., same meanings : mocae *coṭabcoṭabentana*, jojoe *coṭab-coṭabentana*.

coṭabcoṭab-g p.v., (1) of the tongue, to be clicked continually : okoęg mocae *coṭabcoṭabjina*? (2) to be sucked out or licked up with a continual clicking of the tongue : jojo *coṭabcoṭabjana*.

coṭabcoṭabtan adv., with or without the affs. *ange*, *ge*, *tan*, *tange*, also

cotę

cotob-cotob

cotobleku, clicking the tongue continually.

cotę (H. *chočā* Sad. *co!*) I. adj., with *kaji*, just a word : *cotę kaji bärin aiumla*, puratin kako uduh-keda.

II. trs., (1) to give very little : *ciničo gomkem cotękińa*, sir, you gave me but very little sugar. (2) to do smth. very little : *kajii cotęke-də*, he said very little. (3) to do smth. for a little while : *landae cotęla*, he laughed for one moment, he gave a short laugh.

cotę-n iflx. v., to give much to the others and keep little for oneself.

co-p-ołę repr. v., to give very little to each other : *jagarkiną copotęjana*, they had a very short conversation ; *erankiną copotęjana*, they quarrelled for a very short while : *gopoškiną copotęjana*, they fought a very little with each other.

cotę-q p. v., to get very little : *aínóiną cotęjana*, I too received very little ; *jiluiną cotęjana*, I was given very little meat ; *eravateną cotęjana*, I got a very short scolding. Note that *sárterę cotęjana* may mean either : I was slightly hit by the arrow, or : I was nearly hit.

co-n-o'z vrb. n., the degree of littleness of the thing given : *cozotępe cotękińa*, bar laped mandigeia cakařadarijana, you have given me so little stew that with it I was able to season but two mouthfuls of rice.

III. As affix to other prds., *cotę* generally means that the action expressed by the first part of the cpd.

lasted only a very short time : *arę-cotęq*, to dawn a very little, to begin dawning ; *landacotę*, to laugh one moment ; *kajicotę*, to say a few words ; *erażcotę*, to give a very short scolding ; *ařumcotę*, to hear for a little while, etc. But *tocote*, *tuiżcotę*, *totecotę*, *tercotę*, etc., may mean : to nearly hit or just miss, as well as : to hit just a little ; and *omcotę* always means to nearly give, to offer smth. and draw it back, to promise smth. and not give it.

cotęcotę, *cotęciu'k* adv., just a little : *cotęcotęgez aiumla*, uduhla, jomla, illa, etc. These phrases are syns. with *aiumcotęgliaż*, *udułcotęgliaż*, etc. *cotęcotęgle* adv., very nearly, almost : *cotęcotęgez totękia*, *cotęcotęgle omnia*. These phrases are syns. with *totecotęgliaż*, *omcotęgińac*.

cotel-cotel var. of *cončelcondel*.

cotel-motel var. of *cončelcondel*, but *cotelmotel* is not used fig. of men.

cotki var. of *chočki*.

cotob-cotob, Nag. **cołq-cołq** Has. I. sbst., imitative of the sound of a liquid falling drop by drop, as, v. g., water from the eaves of a roof after a shower of rain.

II. adj., with *sari*, same meaning.

III. intrs., also *cotę*, *cotob*, to trickle down drop by drop : *dą cotętana*, *dą cotęcotętana*.

N.B. *Cotobkena*, *cołqkena*, means : only one drop fell.

IV. adv., with or without the afxs. *ange*, *ge*, *tan*, *tange*, also *cotobken-cotobken*, *cotoblekə*, etc., modifying

coto-coto

joro: *cotgpleku* jorotana, it is heard leaking or trickling drop by drop.
cotokken, *cotoken* adv., producing that sound only once: *cotoken* jorolena, only one drop fell. With the copula *a* it may be used prdly.: *cotokkena*, *cotokena*, only one drop fell.

V. adverbial afx. in the cpd. *hiracoto*, to leak in many places.

coto-coto (Sad.) I. sbst., imitative of the sound of liquid falling protractedly in a small quantity, in a thin jet or streak: *cikan cotocoto* aiumotana, *ilipe cipajada ci*?

II. adj., with *suri*, the same sound.

III. trs. caus., to cause a liquid to fall with that sound: *iliko cotocotolajada*, they are squeezing out from the dregs rice-beer which trickles down in a thin jet.

IV. intrs., to trickle down with that sound: *də cotocotolana*.

cotoco!o-o p. v., to be heard trickling down in a thin jet: *adiare ili cotocotogtana*, sañere sim eatapañatana, in the inner room rice-beer is heard being squeezed out in a thin jet, in the outer room the feathers of a fowl are heard being burnt off.

cotocotolan adv., with that sound: *də cotocotolan* jorotana, the roof leaks, the water is trickling down in a streak, *ili cotocotolanku* cipajada.

coto-coto Has. var. of *cotoko!o*
Nag.

coton I. adj., with *loeon*, a *caõra* field which dries up before the end of December if there be no rain any more after the monsoon has stopped: *coton loeonare də purakere hambalao*

coton

jaromoi, kae purakere lo dembotan-kore baba r̄yoa, even late varieties of rice ripen in a *coton loeon* if there are still showers after the rainy season; but if there are none the rice dries up at the time when the ears form.

II. trs., (1) of the fields and soil, to dry up altogether by evaporation, in entrd. to *anjed*, which means only to exhaust the surface water: *jetē soben loeonae colorzabikeda*. (2) of eatables, to exhaust by evaporation, only the water in which they are cooked, without drying up the eatables themselves, so that it denotes the same degree as *anjed* when there is question of a field: *isindole isinkeda*, *auñile cotokena*. In this meaning it occurs also in the cpds. *teccoton*, *hondacoton*, *ladecoton*.

III. intrs., of fields and soil, to dry up by evaporation: *loeon* *cotonatana*. *coton-o* p. v., (1) of fields and soil, to get dried up by evaporation: *loeon hañukoei cotona* ente silere kāgedoa, when the water of the rice-field has been evaporated the earth will dry up and then if one ploughs that field the earth will not stick together in clumps. (2) of eatables, to get their cooking water exhausted or to get superficially dry: *ladakan haiko atomreko cotona*, rultakom, take out from the fire the baked fishes that they may lose their superficial humidity at the side of the fire; *hondajad arare eñecõe sarí hokajanre*, *cotonjana* mente mundioa, if the *coton* sound has stopped in the vegetables one is making a

dry stew of, it will be clear that the water is exhausted. (3) of animals, to dry up, to become lean: ne kera kūk̄ kiriakane taikena, māpūmāpītee cōtōqgōtana. (1) of people, to get rid of the vapours of drink: ili nūkeate jetesiagi senhorare cōtōqgōtana dipli āōgō tetatai, if, after drinking rice-beer, one travels in the heat of the day whilst the vapours of drink evaporate, one suffers from extraordinary thirst.

cō-n-ofoq̄ vrb. n., the degree to which a field or earth is dried up: cōnōfōq̄ cōtōqjana aleq̄ leōna goṭa sārabārajanā, our rice field dried up to such a degree that it is cracked all over.

cōtōqgōz̄ adv., so as to dry up, so as to get dried up: leōna cōtōqgōz̄ jetē jōrjana.

cōq̄ Has. var. of cōq.

cōx̄ Has. (nasal long) var. of cōx.

cōx̄ (Sad; Or. chōchōraū, to hiss, said of a fire or red-hot iron in contact with water) trs., (1) to extinguish either by throwing water on smth. or by throwing smth. into the water: dage cōctam; bāndarā dāre bārāc pālkoe cēcjada. (2) syn. of *anu* and *cor*, to temper iron by means of water.

cōx̄-q̄ p. v., (1) of fire, to be extinguished by contact with water: cōorlere puratan kā cōx̄oa, carulere puratan cōx̄oa, by throwing water on it it will not be perfectly extinguished, by throwing it into the water it will. (2) of iron or teel, to be tempered: holad hūraççūlere

eikate kā cōx̄ot?

cō-n-cōx̄ vrb. n., the act of extinguishing or tempering with water: bāraç̄ cōndite kaiq̄ parkurajana enamenteq̄ eōerūrakeda, I was not pleased with the blacksmith's tempering, that is why I tempered it myself once more.

cōx̄a, cāea var. of cōx̄ot.

cōx̄a, cōx̄e (II cōigān; Or. cōyād; Sad) sbst., (1) syn. of *sarsandī*, scales of fishes and snakes. (2) syn. of *reaju*, the scab of a wound or sore.

cōx̄-cōx̄ (Or. chirping, as of the cicada) I. sbst., imitative of (1) the sound produced by water in the first stage of boiling, in entrd. to cōx̄cōx̄, which describes the sound in the last stage; and cōx̄cōx̄, which is syns. with cōx̄cōx̄, but describes rather a more prolonged sound, when it is not a frequentative. (2) the hissing of fire or red-hot iron in contact with water. It is syns. with *cōcor* and its frequentative is cōx̄cōx̄. (3) the hissing of lime which is being slaked. This too is syns. with *cōcor* and its frequentative is cōx̄cōx̄: cīnara cōx̄cōx̄ alumq̄ tana?

II. adj., with *sari*, same meanings.

III. trs. cīus., to cause the production of one of these three sounds: dāpe cōx̄cōx̄eda ei añrigé? Have you yet put water to boil?

IV. intrs., to produce one of these three sounds: dā cōx̄cōx̄tana, dā cōx̄cōx̄jana.

cōx̄cōx̄-q̄ p. v., (1) of water, to begin to produce this sound. (2) of fire,

red-hot iron or quick lime, to be made to hiss in contact with water. *cōēētān* adv., with one of these three sounds: dā *cōēētān* basā-tāna.

cōēē var. of *cōēa*.

cōmp, **cōp** (Or. *comnā*, to bruise a young shoot by turning and twisting so as to use it as a rope). sbst., the fibre of *rūruqñā?*, Bauhinia Vahlii, W. and A.; Caesalpiniaceae.

cōrēd Nag. syn. of *cōē* Has., but it is also used with *tamku* as d. o., in the meaning of to break off a piece of tobacco, for which they use *kēca* in Has.

cōrō (H. *chor*, omission, leaving out; Sad. *chór*) I. vrb. n., the act of omitting or leaving out: *cōrōtē* (or *conōrōtē*) kāni kā mundibējana. II. adj., omitted, left out, overlooked: *cōrō* kajiko urynamrūraeme. III. trs., syn. of *enlēbage*, to overlook, to pass over, v. g., in a distribution: *cōrōkīnām*

cōrō-n reflx. v., to overlook oneself in counting, to forget oneself in a distribution: *cōrōntanam*.

co-p-ōrō adj. and adj.; noun, who is in the habit of overlooking people in the distribution: *cōpōrō* horoko haṭinrikatāia, enate purā horoko kako namana; nekan *cōpōrōko* alope haṭinrikakoa.

cōrō-q p. v., to be overlooked; to be passed over: miq̄l kaji *cōrōjana*, one thing has been passed over (in the reading, in the telling of a story, etc.); barabari kae herkeda, kotā-kotā *cōrōbarajana*, he did not sow

evenly, there are places where no seeds have been thrown.

co-n-ōrō vrb. n., (1) the amount of overlooking: iskulhon m̄taēe haṭinakena, *conōrōē* cōrōkeḍkōa mod̄ hisi horol̄ki kako namana, one of the pupils distributed the sweets, he overlooked so many that some twenty got nothing. (2) the act of omitting, of overlooking: *conōrōtē* kāni kā mundibējana. (3) the man or the thing which has been overlooked or omitted: sidaren *conōrōko* om̄varlekom̄ en tačomtel̄ t̄a somte haṭināme, first give to those who were overlooked the first time and then go round a second time giving to each; kānitāne taikena barsalek̄a *cōrōjido* uṛū tamk̄-dei kajirūrakeda, tačomte purāge cōrōkeḍei kānīra mundi kā namjana, he was telling a story; once or twice, remembering a passage which he had passed over, he went back to that point and started again, but at the end he omitted so many passages that the story became unintelligible.

cōrōcōrō adv., overlooking many people or many things: *cōrōcōrōē* haṭinābarajad̄kōa.

cō Has. **cūrū** Nag. **cūrūl** Has. Nag. (H. *enlēki*, pinch; Sad.) efr. *lagač*, I. sbst., the little heaps or pinches of grain put on the ground for counting purposes: *cōkō* lekače, cimintā menā? Count the pinches, how many are there?

II. trs. (1) to take grains, salt, dust and similar things between the thumb and the tips of all the fingers,

to take a pinch of smth. (2) to give or take a little in excess of the quantity bought and payed for : kacim *cuaña*? Will you not give the customary pinch in excess of that which has been weighed? It is generally the elder Munda women who go to the markets to buy the weekly provisions for the household. When they have bought salt, they always insist on being allowed to take an extra pinch or to receive it from the merchant, and when they have got it they go away satisfied although they are even then as a rule, short of the real weight they were entitled to, because the itinerant Hindu and Mahomedan merchants excel in the art of manipulating measures and scales, to their own advantage, of course. (4) to keep count. Mundas when buying or selling rice or other grains, keep count by taking and putting on the ground or mat, a pinch of the grain each time a *kandi*, i.e., 20 *tēnas* or half a maund, has been measured out. At the end they count the number of pinches thus put down : am soñeme añaña *curnia*. (5) with the seller as d.o., to take an additional pinch of the commodity one buys : gūruña akirñakena, buriako *cukkna*, gañi lagañana, I sold molasses, the women who bought, took each an additional pinch ; I lost by the transaction. (6) fig., of bears and wild boars, to bite out a mouthful of flesh from smb. : senderare tisia bar hoñ buri *cukedkiqa*, api hoñodo sukuri *cukedko*.

cu-gq, *curu-gq*, *curui-q* p. v., (1) to be taken between the thumb and the tips of the fingers : cañli *cujana*. (2) to be taken in pinches and put down for the purpose of keeping count : cañli *cujana*, kandire cuakana ci salare? Has a pinch been put down for each half maund or for each maund? (3) to be given or taken in additional pinches : tulaked tañomte buluñra lagañ *cugoa*, the additional pinch of salt is given after the salt has been weighed.

cu-n-y verb. n., (1) the quantity of additional pinches given or taken : *cunyko* *cukeda*, bar sérlekado çtege sençjana. (2) the quantity of pinches put down for the purpose of counting : *cunyko* *cukeda*, ena lekate isuko heçjana, they put down so many pinches that it took them a very long time to count them. (3) the act, or the effect of the act, of putting down pinches for the purpose of counting : nea cinarä *cuny*, salarä ei kandirä? Do these pinches mean maunds or half maunds? nea okoçä *cuny*? Who has put down these pinches?

cua, **cuað**, **cüâ** (II. *cuānā*, to distil; Sad. *cunek*) I. sbst., an extract obtained by fire. The term is used especially of *lurbiñra cua* and *hürirä cua*: (1) *lurbiñra cua* sud-moroëre ranu lagatina, gosq ranuge, tilmiñsunumo enreko jamaëa oñ kaiñ törakada etagako, the fatty extract of the *lur* snake is a good remedy for leprosy, it is a remedy which is rubbed on ; sesame oil too is mixed with it and I do not know

what other ingredients. A small recipient embedded in the ground is covered by a pitcher with a hole in its bottom. The snake is put in the pitcher around which a fire is kept up for a certain time. (2) To obtain *hūriq cua*, which they use for medicinal purposes, the native medicine-men cut a branch or stem of *hūridaru*, *Vitex Negundo*, about one yard long and 2" thick, dispose it horizontally and light a fire under the middle of it. They collect the sap which flows out at both ends : this sap is called *hūriq cua*.

II. trs., to extract a liquid from smth. by means of heat, v.g., by distillation : arki, sososunum ad̄ itilsunumko *cuača* : Bassia brandy, Semecarpus oil, and lard are extracted by heating over a fire ; *hūriq-pađra rasi ranumente buidiko cuača* ; makan *cualere* gotom baiua, if you put butter on the fire it will become ghee, clarified butter ; gotomko *cuačada*, they clarify the butter over the fire ; pořoka enetere batiko *cuačoa*, when a boil forms on the sole of the foot they burn a dripping wick over it, i.e., they apply the *kačacor* remedy. (See under *cor*). In this sentence *cua* has a double d.o., *ko* standing for the patients. *cua-n*, etc., reflx. v., to apply to oneself the *kačacor* remedy : bati kainā *cuaana*.

cu-p-ua, *cu-p-uač*, *cu-p-ûâ* repr. v., to apply to each other the *kačacor* remedy : batilača *cupuč*.

cua-q, etc., p.v., (1) of a liquid, to be extracted by means of heat :

meromitil *cuaakuna*, meromsunam *cuaakana*, the goat's lard has been melted and extracted from the tissues. (2) to be submitted to the process of distillation or another similar process : madukam *tupuakana*, tisia *cuaqre taňkaoa*, the Bassia flowers are steeped in water (with *iliranu*, the ferment for rice-beer), i.e., are fermented, if they be distilled to-day it will be all right. (3) to get an application of the *kačacor* remedy : batii *cuačana*.

cu-n-ua, *cu-n-uač*, *cu-n-ûâ* vrb. n.; (1) the amount of extraction : *cunu-ako* cuakeda, góta meromrâ itilko cabakeda, they have melted down all the fat of the goat. (2) the extraction by means of heat : misa *cunuate* soben itil kâ uruacabajana, orq misa *cua lagatinaa*, in one extraction all the lard has not come out, we must melt down the fat once more. (3) the extract : nea okoča *cunua*? Who has extracted this?

cuač var. of *cua*.

cubə (P. *ghuhär*, dust) I. sbst., a mote, any little thing, as dust, which has got into the eyes : medro *cubə* menagea ; kapoči, amä medreča darna uruasidaeme enre enač hagamč *cubə* uruamentem leldaria, hypocrite, remove first the beam from thine own eye, not before then wilt thou be able to see in order to remove the mote from thy brother's eye.

II. adj., syn. of *cubaakan*, with *med* : *cubə* medte kainā leldaritana, tarasaten leljada, I cannot see with the eye in which a foreign substance has entered, I see only with one eye.

III. trs. (1) to throw dust in some-
one's eyes : ocam *cubajjina*, stop,
thou throwest it in my eyes ; duratee
cu'akjina, he threw dust in my eyes.
(2) fig., with *med* as d. o., to bribe :
savage kile olrikama, meddole *cubq-
mea*, we do not ask thee to write it
for nothing, we will give thee a
bribe.

cubq-n rflx. v., to get smth. in one's
eye : cilekatem *cubqjana*? How
didst thou manage to get a mote in
thine eye?

cu-p-ubg repr. v., to throw smth. in
each other's eyes : gitiltekin heper-
kena medjina *cubujana*, they threw
sand at each other, both got it in
their eyes.

cuba-gg p. v., (1) to get smth. into
the eye : nidihasaten *cubglena* ;
nidihasata media *cubglena*, white-
ants, earth fell into my eyes. (2) of
the eye, to be entered by some mote ;
durate aña med *cubajana*. (3) of
dust, etc., to enter or be thrown into
the eye : dura *cubajana* ; dura medre
cubajana.

cu-n-ubg vrb. n., (1) the amount of
dust in the eyes : *cunubge* cubajana,
baran med arid kae daritana, he got
so much dust in his eyes that he
cannot look with either of them.
(?) the fact of getting dust in one's
eyes : misa *cunubge* kaciben botor-
jana, erg duareben kepelektana ?
Are you not afraid to get once more
dust into your eyes, that you are
again teasing each other in the
dust ? (3) the mote which entered
the eye : misa *cunubgo* dare med-
leate uxujana, età somte *cubaakan*,

a first time a mote was removed by
plunging the open eye in water, an-
other mote has entered now.

cu-barabari trs., to make equal or
level by the addition of a pinch.
cubarabari-q p. v., to be rendered
equal by the addition of a pinch.

cu-bara trs., to give or take a pinch
here and there, now and again.
cubara-q p. v., of a pinch, to be taken
or given here and there.

cub-cub var. of *cirubcirul*.

cub-cub I. sbst., the call of the
kingerow : *cubcubiq* aiumla, maid
demeuaq menaja.

II. adj., with *rg*, same meaning.

III. intrs., of the kingerow, to call:
demeuaq *cubcuba*. They say also :
demeuaq *goleea*.

cubcub-en rflx. v., same meaning :
demeuaq *cubcubentana*.

cubcubtan adv., modifying *rg* : dem-
euad *cubcubtane raea*.

cubul-bagel syn. of *cubukken sobo*,
trs., to prick once on the buttocks :
kerae *cububigellja* alacite, entee
sorbajanana, he pricked the buffalo
once with his goad and the buffalo
ran straight first in one and then
in another direction.

cububagel-q p. v., to be pricked once
on the buttocks.

cububagel-en rflx. v., to prick one-
self once on the buttocks : janumroe
(or janumtee) *cububaglenjana*, or
cubukken janume *dubla*, he suddenly
sat down on a thoro.

cubul-cubul (Sad. ; II. *cubb*, prick-
ing, puncture) trs., to prick contin-
ually on the buttocks : *cubucubuk-
kiae*.

cubu]enbu]̑-q p. v., to get pricked continually on the buttocks: sagāri harre kera cubu]enbu]do kanee *cubu]tana*, lagagee lagajana, eikačaerq? In the driving of the cart, the buffalo is being goaded again and again, but it is tired, what can it do? i.e., it advances slowly but this is not because I do not goad it on; I do; it is simply because it is tired.

cubu]enbu]tan, *cubu]keneubu]ken*, *cubu]leka* adv., modifying *sobo*, pricking again and again or continually on the buttocks.

cubu]ken adv., pricking once on the buttocks: *cubu]kene sobolia*, *cubu]ken janume du]lx*.

cubu]-cubu] I. subst., imitative of (1) the call of *sakamtu]kuicv̑ȓe*, the tailor-bird. In this meaning it is a var. of *cugu]cugu]*. (2) of the sound of rather quiet pounding of rice.

II. adj., with *ra*, the same call; with *sari*, the same sound.

III. intrs., to give this call or produce this sound: *ra]u]stanree cubu]enbu]jada*; ne *gu]ture sakamtu]kuicv̑ȓe cubu]enbu]jada*.

cubu]enbu]̑-n reflx. v., of the tailor-bird, to call like this.

cubu]enbu]̑-q p. v., of this call or sound, to be produced.

cubu]enbu]tan, *cubu]keneubu]ken* *cubu]leka*, adv., "modifying *ra* or

rurut̑.

cubu]ken adv., modifying *rurut̑*, with the same sound, in one stroke only.

cū-bulur Has. **cū]bulur** Nag. syn. of *laga]bulur* subst., the addi-

tional pinch one receives when buying salt. Note the saying of the women: *cubu]usage usura*, the additional pinch of salt is the test, i.e., nobody is satisfied if he do not get it.

cucu Has. var of *cacu*.

cucu (Sad. Or. *jv̑jin*) subst., used by little children or in joke, of the male organ.

cucuk̑a syn of *cudk̑ud*.

cud (See under *cud*) I. intrs., (1) to hop, to jump from branch to branch. (2) sometimes used instead of *kuduru*, to hop along on the ground: *paci cu]baratan e]y̑koe loyojad̑ko*, the cat is on the spring for the birds that hop about.

II trs., (1) to jump against smb. or smth. from a squatting position: *itiakania ta]kena*, *eokehon mū] cu]ki]na*, I was lying down, a young frog jumped against my nose; *eoke mandi] cu]keda*, a frog jumped on to the cooked rice. (2) to overlook smb. or smth., but in this meaning *cu]lhage* is generally preferred: *cu]ki]nam*.

cud-en reflx. v., of frogs, of certain birds, of men, to jump from a squatting position, to jump from branch to branch, to hop along slowly on the ground: *manale]ȓ*, *tered*, *pijuri*, *enkanko cu]lena*, the white-eye, the *tered*, the *pijuri* and such-like birds hop from branch to branch.

cud-q p.v., (1) to be passed over, to be overlooked: *hanjna] hā]injanre tamarako cu]baraoa*, if more than one man (this one and that one),

deal out the parts, some people are likely to be overlooked; ena paraōre *cudjana*, that has been passed over in the reading. (2) of the plough, to advance in jerks: ketq otere flaraēaken načal *cudlota*, (or *cudidioa*, kučiloa, eadanačadanaoa), when the ploughshare is too slanting, the plough advances with little bounds in the ploughing of hard soil.

cu-n-ul vib n., (1) a jump from a squatting position: barunda mič *cunulite* mŕe mukae sengjana, the bull-frog in one jump went a distance of 5 cubits. (2) The act of a bird hopping along for a certain distance: misa *cunulite* sirač bar kutuiull-kan gorae parom-keda, in one continuous hop the wagtail passed over a field as long a two ploughing lengths. (3) the amount of hopping from branch to branch: mič eyr̄ *cunule* cuden-jana, mičgařikadre soben kotokoe *cundpuraōkeda*.

cudende adv., (1) overlooking several people: *cudende* hačnađkoa, (2) modifying *sen*, to advance jumping again and again from a sitting position: mič hočo buria *cudeude* seneč, an old woman whose knees are irremediably bent, moves about by leaning on her hands and jerking her legs forwards.

III. As affix to trs. prds., *cud* gives strongly idiomatic epds.: *omendjaičnam*, thou givest to me having passed over the one just before me; alom *paraōcudea*, do not read there having passed over what is just before, i.e., thou hast

just overlooked smth. in the reading.

cud-bage syn. of *cırō*, but note that the verb n. is *cudbanage*.

cud-cud, cucūraō, cuđcūraō, curud-curud (Mt. *cucenč*, eagerness or anxiety for a thing lost) syn. of *kačbaid*, *ucirucumbüru*, I. abs. n., eagerness, impatience to go somewhere: ne hona *cudcūraō* kā sam-bāraōtān, this child cannot control its impatience; *cudcūraōqe* namaitana, he is getting impatient.

II. adj., habitually impatient when there is question of going somewhere: *cudcūraō* hočoko jānč aiumkeđloge leltah aŋgaōkao. Also used as adj. noun: nekan *cudcūraōko* ařtipe samporone alope gārkā, before you are ready do not tell such impatient chaps: let us go. III. trs. caus., (1) to hurry smb. off, to urge smb. with importunity to start: gonke pītee *cudcūdkjina*. (2) to cause to become impatient: buru lelle *cudcūraōkja*, we made him impatient to see the fair (by saying that we would be late).

IV. intrs., (1) prsl., to show oneself eager to go: burutee *cudcūkena*, jetaeo kakočajanci aeo kačajana. (2) imprsl., to feel eager, impatient to go: *curredcurredjadko*.

cudcud-en, etc., refl. v., to feel impatient, or show one's impatience, to go: knuploče *cudcudentana*.

cudcud-o, etc., p. v., (1) to be urged with importunity to start: pīteča *cudcudjana*. (2) to get impatient to start.

V. adv., with or without the afxs. *ange*, *ge*, *oge*, *tan*, *tange*, modifying *senq*, *hijy* *rika*, *rikas*, *rikag*: *cudendtan* alope ripikā, sobenko mandi astirte jomkeate senqpe, do not urge each other, start only when all have taken their meal at leisure.

N. B. See also the adv. *cudend* as described under *cud*.

cudi (Sk. *shadr*; Konk. *shudir*) sbst., a fellow in the pejorative sense, a mean, low creature. It is never used alone, but preceded by a qualification which says in what his meanness consists: etanlaeo *cudi*, a quarrelsome fellow; landia *cudi*, a lazy fellow; jumburi *cudi*, a gluttonous fellow; hosro *cudi*, a lying fellow, etc., oca! etanlaeo *cudi* nido, beware, he is a quarrelsome fellow.

cudki (Sad.) syn. of *ruji*, the vulva.

cudul-bihir Gangpur, sbst., Rottboellia exaltata, Linn. f.; Gramineae,—an erect grass, 6-10' high, with thick stems spongy below, large, numerous leaves and cylindrical spikes.

cugui, **cugui-cugui**, **cunui**, **cunuil** (Or. *cugui-cuguirnā*) I. intrs., of men or dogs, to run at one's ease, with small steps, slowly, in entr. to *hujul*, which does not connote ease of movements and is used for the slow run of carriers: nire *cuguijada*, nire *cuguçcuguijada*. *cugui-n*, etc., refl. v., same meaning as intrs.: modgaudi horae *cuguijnana*, he ran slowly the distance of

one league.

cugui-q, etc., p. v., of a certain distance, to be run at an easy pace: mod gañdi *cuguijana*, nado asatirtebu senca.

cu-n-uguq vb. n., (1) the extent of the run: *cunuguiq cuguijeda*, pit jaked misao kae senastirla, he ran his slow run so long, that from here to the market place he did not walk even once. (2) with *misa*, the running in one stretch: *misa cunuguiq ne simane paromla*, he ran in one stretch all over the boundaries of this village.

II. adv., in the simple form with the affx. *leka*, and in the reduplicated form with or without the afxs. *ange*, *ge*, *tan*, *tange*. The meaning of the sentence is the same whether the verb modified be *nir* or *sen*.

cugui-*au*, **cunui-*au*** intrs. and *cuguiau-n*, *cunuiau-n* refl. v., to come on running slowly: *cuguiaujadae*, *cuguiauantanae*.

cugui-cugui var. of *cubuçcubuç*, the call of the tailor-bird.

cugui-*idi*, **cunui-*idi*** intrs. and *cuguiidi-n*, *cunuiidi-n* refl. v., to run away slowly: *cuguiidijadae*, *cuguiidintanae*.

cugui-*parom*, **cunui-*parom*** trs., to cross at a slow run.

cuguiçparom-q, *cunuiçparom-q* p. v., to be crossed at a slow run.

cugui-*teba*, **cunui-*teba*** trs., to reach at a slow run.

cuguiçteba-gq, *cunuiçteba-gq* p. v., to be reached at a slow run.

cuguli, **cugli** (H. Sad.) syn. of *uduþlai*, which however is used

mostly for children, I. adj., with *kaji*, defamation, caluny; with *horo*, defamer, calumniator. In both meanings also used as adj. noun: *cugūli* aiumkedate gomke kadrōjana, having heard their calumny the saheb got angry (with them or with the person calumniated); *cugūlikoq* kajire atom sena, do not believe what calumniators say.

II. trs., to defame, to calumniate. The person calumniated or the person in whose hearing he is calumniated stand as d. o.: *cugūlikvak*, they calumniated him or they calumniated someone in his presence.

III. intrs., to calumniate, to carry tales: *cugūlibanac*, *cugūlikena*.

cu-p-ugūli repr. v., to calumniate each other, to tell calumnies to each other: alope *cupugūliu*. This repr. form is moreover used as sbst., adj., adj. noun and in the rlx. v.: ne hature *cupugūli* kūl mena; *cupugūli* horo puragea ne hature; *cupugūliko* cilekareko sūjeoa? ne hagako gomketareko *cupugūlinjana*.

cugūli-q p. v., (1) to be calumniated. (2) to be told calumnies.

cu-n-ugāli vrb. n., (1) the amount of calumnies: *cunugālii* cugūlikedlea, goṭahaturen horokoe bodōnāmkeḍlea, he has destroyed the reputation of every habitant of our village. (2) the act of calumniating: misa *cunugālidlo* gomke kae bisñāsjana, et̄a somtcko eugūlikja, the first time they uttered their calumnies, the saheb [did not believe them, they have, repeated their calumnies;

misa *cunugūlite* mōre horole bodōnāmlena, through one single calumny, the five of us have lost our good name.

cuhī-orę Nag. (Or. *cui-orę*) syn. of *sugiorę Nag*, *sugiorę Has*. sbst., a bird so called from its call. At the beginning of the rains it calls *sugī* or *sijū*.

cuhul, cāl Nag. I. abs. n., habitual desire, liking, longing: sim tolra *cūl* namakja; nīre sangara *cūl* kaṭikano banoa, he has no liking whatever for the chase.

II. adj., with *horo*, a man habitually desirous of smth.: sim tolre *cūl* horo; ne horo sim tolre kae *cūla*; *cūl* horoko jhukia.

III. intrs. imprsl, to have a longing for smth.: kā *culja*.

cui sbst., a calf. The epd. *kanṭaracui* means the embryo on a seed of the jack fruit. Note the use in jokes of *gaieniko* in the meaning of wife and children: *gaienikodo* kupulq kacim idikoa?

cui-q p. v., used in the pf. past only, to be still a calf: aūñi mataoa, *cuiakangeac*.

*Note the following omen: kuṛi lel senqtanre, *cui* rākeate gai kae rārūrakere, bit handiriøa, gai rākeate *cui* kae rārūrakere bā uruyua. When they go to consult the omens before a marriage if a calf moos and the cow does not answer, the wall will fall in, i.e., the mother will die during the child's infancy; if a cow lows and the calf does not answer, the flower will fall off, i.e., the child will die in infancy.

cui-cui I. verb. n., the fact that a bird draws in its feathers: sim borojare *cuicuilege* mundjioa.

II. adj., (1) sharp cone-like or sharp angular: *cuicui* burule dëkena; *cuicui* ari hñataboa. In this meaning it is also used as adj. noun: *cuicuirele* dëkena; *cuicui* hñataboa; busurä *cuicui* bairñatape, repair the cone of the straw stack which is too much pointed. (2) instead of *cuicuikan*, of birds which just now make themselves thin and small out of fear: *cuicui* sim alope tolia, do not put to fight a cock which is afraid.

III. trs., to make sharp cone-like, or sharp angular: busü rakalbre *cuicukere* hoçoteo batidarioa, if one sharpens the cone in stacking straw, it may be upset even by the wind; ari *cuicukere* hñataboa.

IV. intrs., of birds, to make themselves thin and small out of fear: sim *cuicukere* käti tol kä lagatiaa, if a cock draws in its feathers it should not be fitted with iron spurs, it should not be made to fight.

cuicui-n reflx. v., same meaning.

cuicui-q p. v., to be made tapering to a point, or with a sharp ridge: busü *cuicuiakana*, ari *cuicuiakana*.

IV. adv., with or without the affs. *ange*, *ge*, *ge*, *tan*, *tange*, (1) in the shape of a sharp cone or with a sharp ridge: *cuicuirange* baba dul-luruakana, the paddy has been poured into a sharp-pointed heap. (2) modifying *rikān*, same as *reflx. v.*

cui-cui (H. *cuhī*, a mouse; Or. *cuī* musk-rat) I. subst., the squeak of the musk-shrew: cundiä *cuicuile* aiumlä enate ere kā baijana, we heard the squak of a musk-shrew, on that account the omens could not be counteracted.

II. adj., with *rä* same meaning: kundamsäre *cuicui* räm aiumlä . . .

*III. trs. or intrs., of the musk-shrew, to squeak: kugilel sengtanre cundi horataree *cuicuikere* ere kā baiua: en kuji najome ituja; cundi soben dipli edkan eregee hisaboa, najomkoä denganjilekako hisabakaja, if when going to consult the omens before a marriage, a musk-shrew squeaks on the way, the bad omens cannot be repaired, because that girl will become a witch; the musk-shrew is always considered as of bad omen; people think it is an accomplice of the witches; ere sala sengtanre cundi *cuicuiallea*, (or *cuicuikedlea*), when we went to consult the omens, a musk-shrew squeaked in our hearing.

**cuicui-n* reflx. v., of the musk-shrew, to squeak: mod nida kundamkundamte cundiko *cuicuinjana*, najomburiako loñokena, for the whole night the musk-shrews have been squeaking at the back of the house, the witches have been spying.

cuicui-q p.v., of the squeak of the musk-shrew, to be uttered: barsa *cuicukena*, there has been twice a squeaking of the musk-shrew.

cuicuitan adv., with *rä*, to squeak repeatedly: *cuicuitanko rajada* cundiko.

cūjken adv., with *ra*, to squeak only once: cundi *cūjkene* rākeda.

cūj Nag. (one of the meanings of H. *cūsnā*, is to squeeze) syn. of *jōrasi peceka* Has. trs., to press a fruit so that the juice spurts out and is projected at a distance : aŋkoljō aīnq mocaree *cūjkeda*; nimbuəokātē medrekō *cūjlja*, paraðkja.

cūj-en refl., v., to press a fruit so that the juice or innerpart is projected into one's mouth : barujarom mocaree *cūjentana*.

cūj-q p.v., (1) to get the juice of a fruit spurted on to one : nimbuərasite mede *cūjjana*. (2) of the juice, to be pressed out of a fruit and projected at a distance : rasi *cūjjoa*.

cūka-cūka I. sbst., the call of the *cūqka*, the hornbill.

II. adj., with *ra*, same meaning.

III. intrs., of the hornbill, to call : cuñaka *cūqcuñqjada*.

cūqcuñq-en refl. v., of the hornbill, to call : cuñaka *cūqcuñqentana*.

cūqcuñq-q p.v., imprsl., of the call of the hornbill, to be uttered : han-tare *cūqcuñqotana*.

cūqcuñqlan adv., with *ra* : cuñaka *cūqcuñqlane* raea.

cūka Nag. syn. of *dhondos*, sbst., name given to two birds: *maraq* *cūqka*, the Grey Hornbill, *Lophoceros birostris*, and *huriq* *cūqka* or *kabra* *cūqka*, the Black and White Hornbill, *Hydrocissa coronata*.

cūaken adv., with *senq* or *rikan*, of only one man, to with-

draw precipitately through displeasure, in entrd. to the var. *huiqken*, which is used in cases of fear as well as in cases of displeasure. When there is question of several persons *caiqcuñtan senq* or *rikan* is used.

cūk, cūkū (H. Sad.) I. sbst., a mistake, an error : iniq onolre jetan *cūk* banoa; *cükreko* sałkjā, they caught him making a mistake.

II. adj., erroneous : *cūk* kajitele bedaakana, gapa hijurā menq, tisiñrele hijukana, we were deceived by a wrong statement, it is tomorrow that we have to come and we came to-day.

III. trs., to make a mistake, to commit an error : kajii *cükükeda*, kajiree *cükkedā*, kajii *cükkeleea*, kajiree *cükukeleea*, what he said was erroneous ; he made a mistake in what he said to us ; *cükakadaiq*.

(2) to displease smb. by a mistake : cinape *cükkiā*, ne gomke puragee kadraðakana ? cinape *cükkiā*, ne hon hārātana ? (3) to commit a fault : cinam *cükeda* oþareko eranajadma ? —babā iiko kajiljna, kaiñajana.

cūku-n refl. v., in the meaning of *cükre saþikan*, to let oneself be detected making a mistake : kajire ciulaõ ei kam *cükuna* ?

cük-q, cükü-q p. v., (1) of a mistake, to be made : ne kitaþre purage *cükükakanā*, there are many mistakes in this book. (2) of a statement, to be made erroneously : kaji *cükjana*. (3) in the meaning of *cükre saþo*, to be detected in an error : pura kajitale samaítijana, miad

kajitele *cükjana*, much of what we said in court was admitted, for one thing we were shown to be in the wrong.

eu-n-uk vrb. n., the amount of mistakes : oltanre *cunuke* cükeda, lakir parted apiaupunia cük menç, he has made so many mistakes that there are three or four in every line. *cukge*, *cüküge*, adv., mistakenly, erroneously : *cükgem* olkeda ; *cükgem* kajitana.

cukə (Sad. *cuka*; Or. *cukkā*) I. sbst., a small earthen vessel, chiefly used to keep oil ; *cukə* talsagirijana ad̄ toa hirijana, the chuka fell and broke in a hundred pieces and the milk was spilt.
II. trs., to model clay into a chuka : ne hasado taram *cukaēa* ei ? apiaia namtana.

cuka-yo p. v., to be modelled or turned into a chuka : mid̄ qela hasago apia *cukjana*, baria taōjana.

cuku-buru, **curu-buru**, I. sbst., a cone-like heap : busurə *cukuburure* honko dənuntana.

II. adj., (1) heaped up cone-like : en *cukuburu* baba sonəpe. (2) full to the rim and then heaped up cone-like : *cukuburu* daṭomko baba adiaðeate goauipe, having first taken out part of the paddy, carry hither those baskets in which it is heaped up higher than the rim.

III. trs., (1) to gather in a cone-like heap : baba *cukuburu* də hijutana. (2) to fill up a basket or box into a cone starting from the rim : bakāsa *cukuburu* me.

cukuburu-ꝝ p. v., (1) to be heaped ip cone-like : baba ne kolomre apita *cukuburuakana*. (2) of a basket or box, to be filled and heaped up cone-like : daṭom *cukuburuakana*. IV. adv., with or without the afxs. *ange*, *ge*, *yge*, *tan*, *tange*, (1) modifying *hundi*, to gather into a cone-like heap. (2) modifying *perę*, to fill and heap up into a cone starting from the rim.

cuku-cuku var. of *cokocoki*.

cukuð-cukuð var. of *cakuðcakuð*.

cukul used by little children instead of *sukul*, smoke, to smoke.

cukumuku duþ Nag. (Sad. Or.) syn. of *cuzgu duben* Has. to sit with the buttocks touching the joined heels and the knees consequently raised to the chest, the elbows resting on the knees, or the hands being clasped before and just under the knees, in ctrd. to the other modes of sitting which are enumerated under *duþ*. In this position the weight of the body falls on the soles of the feet and not on the buttocks : gojotanı̄ gititeatäre ne disumrenkolcka *cukumukukı̄* duþkena.

cukəru Has. syn. of *cupi* Nag. I. sbst., a large-brimmed rain-hat, the brims reaching well beyond the shoulders so that it protects the whole upper body. The shape is given by a set of light rings of sliced bamboo, held in position by slender strips of the same material. Over this frame green leaves of the *ruruq* creeper, *Bauhinia Vahlii*, are laid and stitched together by

fine bamboo pins in such a way that not a drop of rain can get through. (Pl. XVII, 2).

II. trs., to make into a leaf hat : ne sakamkom *cuküruña* cim guaguna ? (2) to protect under a leaf hat : ne hon *cukürutaipe* ; jargidin peroäiko tunkicaäli *cukürukeateko gaea*, in the rainy season the small traders carry rice with a pole after having covered the baskets with a leaf hat.

cuküru-n reflx. v., to put on a leaf hat : *cukürunam* cim guaguna ? *cuküru-y* p. v., to be protected under a leaf hat.

cu-n-ukuru vrb., n., the extent to which a leaf hat is worn : *cunukitru* *cukürunjana*, mid sänjre misa jaked bñate kae arñgukeda, he kept on his leaf hat so long that he did not take it off once in half a day.

cul Nag. var. of *cuhul*.

culcul, **culculia** Nag. var. of *cudcul*, *curudcurud*, used as abs. n., adj., and intrs. imprsl.

culha Nag. *jula* Has. (Sk. *culi* H. Sad. Or. *culhā*), I. sbst., hearth, fireplace.

II. trs., to make a fireplace : netarebu *culhača* ; apiako *culhakeda*.

culha-q p. v., of a fireplace, to be made : ne oräre ciminara *culhaakina* ? okotare *culhaikana* ?

culha-pindigi Nag. sbst., the small platform near the fireplace on which the cooking pots are kept.

culi, **culi-buli**, **cali-bali** (II. *culbal*) I. abs. n., trickiness, artifice : ne hoþo *culite* perggirjakaná.

II. adj., artful, tricky, mischievous :

injö betekan *culi* hoþo ; *culi* jagor, Gugumey putam gugumeytana, *Calibai* besëra calibalitan (song). The cooing turtle-dove is cooing. The artful hawk is devising a scheme (to catch it). Also used as adj. noun : injö mermer *culi* ; nekan *culikolq* kärbar aloma, have no dealings with such tricky fellows.

III. trs., to try one's tricks on smb., to trick smb. : *culikedleae* ; mid takaæ *culikedu* ; mid takaæ *culikinä*, he tricked me out of a rupee ; kajü *culikinä*, he directed his speech towards tricking me.

culi-n, etc., reflx. v., to act or speak trickily.

cu-p-uli repr. v., to play tricks on each other : *cupulitanako*. Also used as abs. n., adj. and adj. noun : aburo *cupuli* aloka sirjaøoa ; *cupuli* hoþoko nere kñk menækøa ; *cupulikog* bisñas banøa.

culi-q, etc., p. v., (1) to be acquired by a trick : mid takaæ *culijana*. (2) to be played a trick upon, to be tricked out of smth. : mid takaæ *culijana*. (3) when this meaning is clear from the context, to become a trickster : ne hoþo puragee *culijana*.

cu-n-uli vrb. n., (1) trickery, artifice : misa *cunulire* kae sablena, taçom *cunulire* sobenko türkeda nî culituna mente, in his first trick he was not detected, but in the second everyone saw that he was tricking. (2) the amount of trickery : *cunulii* culikedko, soben paesa miñmidteo bedacabakedko, he tricked them so much that little by little he cheated them out of all their

culu

cuman

money.

culu Nag. sbst., a protection for a young tree, made of either wood or straw.

***culu** Nag. (Or., fishing net of conical shape) sbst., a fish trap in the shape of a truncated cone, about one cubit across the base and one span at the top and nearly 1½ cubit high. It is made lengthwise of sticks of split bamboo as thick as a pencil, interlaced with the same material. It is put down in the water, the base resting on the bottom, and then the hand is introduced through the aperture on the top in order to get hold of the fish which happens to be inside. Sometimes also after it has been put down it is, without being lifted, shoved on to the dry ground.

The Mundas who live in Biru call *mucu* the trap just described. They give the name of *cuiu* to (1) a *kumuni* shaped fish trap (Pl. X, 1) made of split bamboo, larger than the *kumuni* and smaller than the *kumbad* or *tonra*. It is used in the same way as the *kumuni*, being laid down on the rice-field dykes, where there is a water escape. (2) a small fish trap of the same shape and use, made of plaited *kisi* grass (*Saccharum spontaneum*). It is used only by children to catch small fry.

culu, **culu-arāgu**, **culu-rakah** trs., to assist smb. to climb or to come down a tree by holding one's hands firmly against the trunk so that the climber can rest his feet securely on them, or by catching hold of his

feet and supporting them : *mar*, *ne daru dğemic*, *culturakuhmeaitq*.

cu-p-utu repr. v., to assist each other as just described : *enkate kā degoa*, *enpu'upe*, it is impossible to climb it like that, i.e., without aid, assist each other.

culu-ꝝ etc., p. v., to be assisted in the way described : *cululenae enamementee dğdarıjana*; *kam culuŋre*, bësge kam arăguntea, thou canst not come down safely without assistance.

cu'uŋ.bulunq var. of *ca'anbulanq*.

culu-rahaři, **culu-rati** syn. of *khalgarahari*, I. sbst., a form of the late variety of the pigeon-pea plant, the branches of which, instead of spreading, are little inclined.

II. intrs., in the df. prst., of the pigeon-pea plant, to grow as described : *apeq rāpi culutana*.

cu'u-ꝝ p. v., same meaning : *apeq rāpi culnakana*.

culu-rakah see *cu'u*.

***cuman** (Sk. *cumban*; H. *cūnnā*, to kiss; Sad.) I. sbst. (1) a ceremonial kissing of one's hands, empty or containing smth. (2) especially, a marriage ceremony, the last performed in the *mandoa* or arbour.

After the *sinduritipika* (or after the *caūliheper*, where this takes place), the bride has introduced the bridegroom into the house where they remain sitting on their nuptial mat whilst the dance described under *dudga* is gone through in the courtyard. When this is over, the master of ceremonies (*kärlanq*) deli-

neates with diluted flour a rectangle, 2' by 1', on the *pindigi* (raised platform) to the East of the middle post. In the 4 corners a small circle is drawn which remains empty; along the sides he draws a varying number of little circles in which, at his bidding, *pān*, *kasūli* (betel leaves and nuts) and some money is put. These he will himself appropriate afterwards. One of the sides of the *māndoa* is curtained off. The bride and the bridegroom are brought out, and their nuptial mat having been spread in the arbour more or less in a line with the rectangular figure, they are made to sit on it facing the East, in the company of the bridesman and bridesmaid (*lukundikin*). In the bride's village the bridegroom occupies the place of honour, on the right of the bride. When the ceremony is repeated later in the groom's village, their places are inverted. The bridesmaid sits on the other side of the bride, and the bridesman on the other side of the bridegroom. A long narrow cloth (the *cabbage lija*) is spread out so as to cover their four heads, and on each side stands a maiden who has to look after this cloth and keep it in position till the end of the *cuman*.

The master of ceremonies calls together the old men, and the beer of two pots brewn in the names of the bride and groom, is squeezed from the dregs. When it is ready, one of the old men goes and pours a libation to the ancestors at a little dis-

tance from the house. The other old men prepare 4 leaf cups out of 4 mango leaves. Two of these are put side by side, and their common side is fixed on to a pin of split bamboo which sticks out at both ends. The two other cups are similarly joined. One pair is put in the hands of the bridegroom who must hold it by the tips of the bamboo pin. The 2nd pair is similarly given to the bride. A little beer is then poured in these united cups and the bride and groom must interchange their cups before drinking. This beer is called *kāni-i/i*, because in the meantime the old men explain to the young couple how they will always have to divide between themselves whatever little food they may get, and how in sickness they will have to nurse each other.

Then begins the *cuman* ceremony performed here by the women of the girl's village and repeated afterwards in the boy's village by the women of that place. The *agua* (match-maker) brings fire on a potsherd and puts it down somewhat aside. He brings also a brass plate with a lighted oil lamp in it, and some pearl-rice and a leaf cup containing mustard seed. The plate is put down in front of the bride and groom. The cup with mustard seed is taken towards the fire where a girl will continually throw pinches of it into the fire till the end of the ceremony, to counteract the

spells or evil eye of any ill-disposed person.

The mother starts the *cuman* with the one who faces her to her right, i.e., the bride in the bride's village, the bridegroom in his village. She takes up the plate, touches with it the feet of the one before whom she performs the *cuman*, then his (or her) knee, then his forehead; then she makes with it a circular motion over his head, and having touched his right shoulder describes there also a similar circle. She does the same over his left shoulder. Then she takes a pinch of pearl-rice from the plate, joins her hands and so makes the same movements, touching his feet, knees, forehead and shoulders and describing a circle over his head and over his shoulders. She ends by throwing the rice over his head where the two maidens who helped in the erection of the *mandoa*, catch it up on a cloth and put it back in the plate. Both these performances are done a 2nd and a 3rd time. Then she warms the palms of her hands over the oil lamp, passes them caressingly over his cheeks and bringing them back to her lips, kisses the tip of her fingers. When she has done so 3 times, the ceremony is finished as far as it concerns the one (bride or groom) who faces her on the right hand side, but she has still to repeat the whole with the second one. When she has finished, she puts some money in the plate.

She is followed by as many women of the village as wish to do so. Each of these winds up her *cuman* by putting some money in the plate. This is intended as a help for the parents of the bride to cover the expenses of the festivities. Some also put a few coins in the hands of the bride, the groom, the bridesmaid and the bridesman, as pocket money. Some make a present of a new cloth to the bride or the groom, or to both. This cloth they then spread over his or her head. It is at once removed by the two girls who are in charge of keeping the long narrow cloth in position, as stated above. Two men have taken their stand near the plate. As soon as one of the *wives* has put down her donation in the plate, one of the two men removes it and transfers it to a leaf plate, proclaiming loudly the amount, whilst the other writes down the name of the donor and the amount of the gift. Each proclamation is followed by a rap of the drums. The donations range from 1 anna to 5 or 10 Rs. It is often 1 R. At the end the total is made up and proclaimed. The leaf plate with the cash is shown round by the two men who then take it to their own house. Next morning they will bring it back and present it with a little speech to the parents of the bride, who will answer their thanks and give them a pot of beer called *paisamai*. This they will drink with

the other people of the village.

Meanwhile, on the *mudat*, the cloth is removed from the bridal group and the bride and bridegroom are tied together by a knot joining two corners of their dress. Four pice are tied up in this knot. Both then, with the bridesman and bridesmaid, go towards the house. But here the door is held tight against them by the younger brothers, sisters and cousins of the bride, who pretend that they do not know the bride room, that he does not belong to their family and has no right to enter the house. If he tries to push open the door, the bride simply looks on, (no objection is raised against her entering). The bridegroom gives them one anna; that is all they wanted. Entering, the four of them sit down on the nuptial mat. When this ceremony is repeated in the bridegroom's village, it is his younger brothers, sisters and cousins who object to the entrance of the bride, and she has to give them one anna.

When the money business is over in the courtyard, the bride and the groom, still tied together, and the bridesman and bridesmaid, leave the house to go round and salute the guests, i.e., those who do not belong to the bridegroom's party. They start with the people on their extreme right and gradually work their way up to those on their left. The bridegroom stands to the

right of his bride, with the bridesmaid more or less between the two; the bridesman is to the right of the bridegroom. Every guest in turn is saluted first by the bride, then by the bridesmaid, then by the groom and finally by the bridesman.

When the ceremony is repeated in the —————— he presents his right to his bride, with the bridesman more or less between them, the bridesmaid occupying the extreme right. There each guest is saluted first by the bridegroom, then by the bridesman, then by the bride and finally by the bridesmaid. In this way the one who leads, knows the guests personally and is aware of the kind of greeting due to their degree of relationship. Having saluted everybody they re-enter the house and sit on the nuptial mat, the one who is not in his own village occupying the place of honour to the right. A younger sister or cousin of the bride, and, when the ceremony is repeated, a younger brother or cousin of the bridegroom, unties the knot and appropriates the 4 pice which he finds in it. Only younger people may untie this knot because a widow or widower may remarry with a younger relative by marriage but not with an older one.

All over the country in sundry villages, the *cuman* is replaced by a *katauban*. Then the bride and the bridegroom sit each on a low chair in a curtained off part of the garden,

There is an open entrance to the spot. The bridesmaid stands behind the bride and the bridesman behind the groom. Between the bride and the groom, a little in front there is large brass plate on the ground. Nearby are the two men who remove and proclaim the donations as they are deposited in the plate. There are also two girls looking after the supply of water. The *engabagelija* is not spread over the bridal group. The inhabitants of the village who wish to come, enter one by one without pre-arranged order, men or women, according to the time of their arrival. In the bride's village it is the bridegroom who washes first and then anoints their feet, washing them afresh afterwards; the bride pours the water from a brass bowl which she fills by dipping in the waterpot close by. In the groom's village these offices are inverted. Both feet are washed. For this purpose they are put in the brass plate, first, as a rule, the right foot and then the left. When both feet are washed, the washer salutes the washed. This one before retiring puts his donation into the plate, as is done in the *cuman*. He may also make some personal gift to the bride or groom. If this be a single cloth he spreads it over both their heads, if it be two cloths he puts one over the head of the groom and one over the head of the bride. These cloths are removed by the bridesman and bridesmaid. This *kataabuq* replaces

the *cuman* at Javan marriages, chiefly in villages where there are a number of Christian families. These would keep aloof from the *cuman*, a religious or superstitious practice, but have no objection to the washing of the feet which is considered a mere civil ceremony. It is for the same reason that no mustard seeds are burnt against the evil eye during this *kataabuq*.

Follows the ceremony of *nupaten* or *gita*.

II. trs., (1) to perform the *cuman* ceremony over the bride and bridegroom: arandihulastic koneabrikim-konemahela. (2) to kiss smth. ceremonially: cumaure kupiko tiko cumanea, in the *cuman* ceremony the women kiss their hands.

III. intrs., to perform the *cuman* ceremony: cumankedako or cumankenako.

cuman-q p.v., (1) of the bride and bridegroom, to be submitted to the *cuman* ceremony: koneabrikim anis-kiq, emanaea. (2) of smth., to be kissed ceremonially: tepelhesaq sakam misamisa emanaea. (3) impstl., of the *cuman* ceremony, to take place: emanaea ci kataabuq?

cuman-hesa sbst., a form of *Ficus retusa*, Linn., var. nitida, King; Urticaceae. It is not known whether this name must be connected with the word *cuman*, to kiss ceremonially; and whether at any time in the past its leaves were used and kissed in some kinds of sacrifices. Nowadays at least, the only fig tree, the leaves of which are ever kissed

cuman-paesa

cumki

ceremonially, is the *terethesq*, *Ficus religiosa*. Another form of *Ficus retusa*, var. *nitida*, has fruits with a navel-like protuberance and is on that account called *buthesq*. See *buthesq*.

cuman-paesa sbst., the presents of money made by the marriage guests to the parents of the bride and groom in the *cuman* ceremony.

cumbak, cumbak māred (H. *enubak*) sbst., a lodestone, a magnet. This is unknown to the Mundas except those who have seen one with Europeans or have been shown one at school.

cumbul adverbial affix, occurring in *seneumbul*, intrs., to go and return at once, without tarrying; *hyg-cumbul*, intrs., to come and go back at once; *boacumbul*, intrs., to enter and go out at once; *uruzcumbul*, intrs., to go out and re-enter at once; *aiumeumbul*, trs., to hear accidentally without intent on of listening or eavesdropping.

cumbu, u occurs in the epd. *reuru-cumburu*, which is a syn. of *endērao*.

cumiu, u the frequentative of which is *camdaryeumdury*, I adj., of soil, higher than the surrounding level: *loeoia netare cumduyugea*. Also used as adj., noun: *cumduyuko* karasomep, level down, with the levelling plank, the higher levels; *miaq cumduy* sareakanā. The pf. past of the a. v. and the refl. v., are syns. with *cumduyuge dubakana*: *cumduyukadae*, *cumduyukanae*.

cumdury, *cumduyuge* adv., modifying *dul*, to sit on some elevated spot. tuū,

ditire *cumduygee dubakana*. If used of men, it connotes that they are squatting. It is used also figuratively of a man who remains sitting alone when all the others are lying down: *gitjme, so'enko gitjeabakanā*, amido *cumduygem* dubakana.

cumkad the frequentative of which is *camkadenumkad*, I. sbst., (1) a thicket, a small patch of jungle, a clump of scrubs. (1) fig., a heap of firewood.

H trs., (1) to leave over, in the cutting, patches of jungle or scrubs: *rāpi alope cumkadua*, solen rāpi mācabaepe. (2) to gather firewood into a heap: *sūle mākeda, ena burure móretęle cumkadakuda*, we have cut firewood and have disposed it in five heaps on the mountain.

cumkad-en refl. v., to sit or stand in small groups: *poncōko apitęko cumkadenzan*, the panches sat down in three small groups.

cumkad-g p. v., (1) to be left in thickets or clumps: *daru móretę cumkadakina*, there are five clumps of trees (2) to get covered here and there with heaps of firewood: s. n *matanre buru móretę cumkadjanā*.

cumkadenumkid adv., (1) of trees, scrubs and plants, in patches: *cumkadenumkadko sartala irtanre*, in reaping they left patches standing. (2) of men, to sit or stand in scattered groups: *cumkadcumkadko dubakana*.

cumki Has. **cunki** Nag. sbst., (1) a small round wooden block by means of which the *suku* (bottle-gourd) of the single-stringed guitar,

called *tuit'a*, is kept to the *tula danda*, i.e., the bamboo stick which holds the string, (Pl. XXVIII, 3 A): *cumki* sukucepāra baiakana, the *cumki* is made out of the neck of the bottle-gourd, (2) in Nag. syn. of *coleol*, the spout of a kettle.

cumti, **cumtiñ**, **sumti**, **sumtiñ** syn. of *isuknī*, I adj., (1) with *moca*, a mouth with the upper lip habitually drawn up. With or without *moca* it is used as a nickname. (2) with *mū*, or alone as adj. noun, used to describe the snout of pigs: *sukuriko cumtiñre koramlekore sekōrageko gojoe*, pigs are killed rapidly when one strikes them on the snout with the back of the axe.

II. trs. or intrs., (1) to draw up the upper lip: *cumtiqakulae*, laroe *cumtiqakada*, mocae *cumtiqakala*, he keeps the upper lip drawn up. (2) of a pig, to shake its snout at smb.: *sukuri cumtiñariatana*, the pig shakes its snout, looking at me. *cumti-n*, *cumtiñ-en*, etc., refl. v., to draw up the upper lip.

cumti-q, *cumtiñ-q*, etc., p. v., (1) of the upper lip, to be drawn up: *sukurikog mū cumtiakina*, iniq *moca cumtiakana*, (2) of the snout of a pig, to have a truncated appearance: (3) to have the upper lip continually drawn up: *cumtiakanae*.

cumtige, *cumtigge*, *cumtinge*, etc., adv., modifying *mocakada*, *moca-akana*, in the same meaning as the trs., refl. and p. v.

cumtiken adv., with *birid*, of one person, to jump up from a sitting position quickly and without

disorder or disturbance.

cumtikenkencumtiken, adv., the same of several persons one after the other. *cumtikenken*, *cumtikenkentan*, adv., the same of several persons together.

cuna (H. *cānī*; S₁) I. sbs., lime both quick and slaked. Quick-lime is called *isinakia cuna*, burned lime, and only occasionally *jil cuna* quick lime, this phrase being generally used like *litz cuna*, of slaked lime which is at once put by in a box and so keeps its dampness and its causticity, or as the Mundas say, its taste for two or three months. This is the kind of lime the Mundas chew with tobacco. Lime which has remained exposed to the air and dried after having been slaked they call *goz cuna*, dead lime or *opatlopota cuna*, dry powdered lime. They find this tasteless. Limestone is called *giti*: hard limestone is *id giti*; soft limestone is *goz giti*. II. trs., (1) to mix tobacco with lime: *tamaku cuna ipo*. (2) to strew lime on a cut or wound: *robā zo cunadore*, purysa kā sondoroa, when lime is strewn on a wound, very often it cures without festering; *gaō cunajame*, strew lime on his wound.

nna-n refl. v., to strew lime on one's wound: *gaō cunajana*.

u-puna repr. v., to strew lime on each other's wounds: *gaōkin apunajana*.

puna-q p. v., (1) of tobacco, to be mixed with (a sufficient quantity of) lime: *tamaku kā cunajana*, or

Igāñēpe, there is not enough lime in the tobacco, add some more. (2) to get one's wound strewn with lime : gāōe *cunaakana*.

***cunaūti** (Sk. II Sad. *cūnati*; Or. *cūnati*) sbst., a metal lime-box, v. g., tīa *carati*, pital *cūnati*, (Pl. XXV, 4). Most Mundas chew tobacco prepared as follows : A small bit is broken off from the pieces of dried tobacco leaves, 2 or 3" long, they always carry about tied up in their loin cloth. This is put in the palm of the left hand and then rubbed to powder with the thumb of the right hand. To this is added a proportionate part (between one quarter and a half of the tobacco), an oozing to taste of dried lime, still damp, having the consistency of a pretty thick paste. This paste is thoroughly mixed with the tobacco dust and then taken and chewed. The lime, so the Mundas say, keeps the mouth and tongue clean. It certainly softens the strength of the tobacco and gives it a pleasant taste even for people not accustomed to chewing. This lime-paste is carried in little boxes or recipients of various shapes being generally made of the woody pericarp of some kinds of fruit as is the one represented on Pl. XXV, 3. Nowadays imported tin boxes and brass recipients made by Hindus are sold in the markets. Fig. 4 on the same Plate gives a good specimen of the latter.

cundi (Sk. *cudān*, a knot of hair ;

II. *contī*; Sad.) sbst., the Hindu topknot of hair.

***cundi** (H. *cakchūndī*, musk-rat) sbst., the Bat-tailed Shrew, Crocidura myosina, which, owing to its strong smell, is known in India as the Musk-shrew or Musk-rat. See *cujem* : horare goakan *cundi*, urkore rego aloka boloka mente, gonāreko topia, to protect cattle against epidemics, they bury in the cowhouse a musk-shrew found dead on the road; *cundi* hora pirom kae daria, aūri paramree gojaa, the Mundas believe that the musk-shrew cannot cross a path, if it attempts to cross, it dies before reaching the other side. As a matter of fact it rarely crosses an open space always runs along walls and borders.

Note the sayings : (1) tisindo *cundige tundukheri*, to-day a musk-rat, except over us, i.e., all our work has been useless, our business did not succeed ; pāl kāre jān mepedra hat arko *cunde tundukheri* kā pākoodko menea, if a musk-rat run on a ploughshare or any other iron implement, this, it is said, will soon become useless, will break easily. (2) *cundilekāe gojana*, he died like a musk-rat, i.e., on the road, whilst begging : aīa bagelapere *cundilekāe gojor*, if I were to abandon you, you would have to beg for the rest of your life.

cundia᳚ (Sad. perhaps a derivative from Or. *cundi*, a cocksecomb, Sk. *cindiyā*, crown of the head) I. vb. n., of fighting cocks, the fact

of having been beaten and so rendered shy of fighting : ne sim arako cundiaōkja, en cundiaō aūrigēe riñacea, arā simkōlō kača, red cocks have cowed this cock, it has not yet forgotten the fright it got, it refuses to fight with red cocks.

II. trs., of fighting cocks, to beat another cock and so render it shy of fighting, to cow it : apā rāndi alekōo cundiaōkja

III. trs. caus., of men to procure this state in their cocks by making them fight too many cocks or cocks too strong for them : akoj simko cundiaōkja.

cundiaōg p. v., (1) of cocks, to get afraid of fighting, because once beaten : arakotee *cundiaōg* rā, it is afraid of fighting red cocks. (2) fig., of men syn. of *asadro*, to get disgusted with, to have done with to satiety : ne horo kajibutipen *cundiaōjana*; banda tolle *mālātājana*, nādo badikole bābaratana, we got disgusted with always rowing that weir, we have started making more high terraced fields.

en-n-andiaō verb. n., of cocks, the amount of cowing : ater sim *en-andiaōkja*, nādo jetikōlō kača, such a number of cocks have cowed ours, that now it refuses to fight cocks of any colour

cundād̄ hon, **cundād̄nī** syn. of *itā*, *toa anjednī*, *muñananjednī*, sbst., the one who dried up the mother's milk, the youngest and last child of the family.

cunduka-cunduka var. of *candaka-cundukā*, syn. of *camkadeumkad̄*.

cunjut Has. **condol** Nag. (Or. *cugul*, forefinger) trs., with d. or ind. o., to point at smth. or smb. with the forefinger : *cunjukwā*, *cunjubāwā*.

cunjul-en, refl. v., to point at oneself with the forefinger : aimante *cunjulewāwā*, saying (or signifying) : I (or me), he points at himself

cunjul-en refl. v., to point at each other with the forefinger. This form is used sbstly, alone, or adjectively with *t* or *t₁*, meaning the forefinger. *cunjulabāwā* qābakanā, he is wounded on the forefinger. Mundas never call the forefinger *cunjul dāro* or *cunjul tāsarār*, as some foreigners do.

cundilg p. v., to be pointed at by others.

cunjut-bir, **cunjut-tasaj** Has. sbst., seem to be the same as the gingers called *cunjuthār* in Gangpur.

cunjut marci Has. **condol-marci** Nag. sbst., Capsicum frutescens, Linn., Solanaceae. -Bird's Eye Chilli, a much-branched, perennial shrub, bearing small, elongated, erect, pungent, red berries. Mustard oil in which roots of *cunjutmarci* have been fried, is used to shampoo the extremities in order to promote circulation of the blood.

cuni Nag. (If Or. *cuni*, of pulses only; Sad) syn. of *kuli* Has. sbst., bits of broken rice or pulse mixed with husks, generally given to the fowls. In a song occurs also the cpd. *kudicuni*: *kudicunitee* asulkja.

cunia-munia (akin to *cenumunu*)

syn. of *cunazitia*.

cuni-cuni, cuni-nuni (Or. *ciniq* and *cinnimni*) used only by little children, I. adj., small, little : *cuninui* kapikomle sabakaja. Also used as adj. noun : *cuninunile omama*.

II. trs., to give little, to give a small one : aiadope *cuninunkiñs*.

cunienni-n rlx. v., to take or keep a little for oneself : hañakenae, aedoe *cuniunninjuna*.

cuniennige adv., little : *cunicunigee* omajua.

cunu, **cunu-cunu** and epds., var. of *cuguj*, *ergucu*, *uñ* and epds.

cunu-munu (Or. Sad.) adj., neat, sprue, tily. It is also used as a term of endearment or pet name given to nice little children.

***cunur** Has. syn. of *genuint* Nag. (These two words may have been originally vrbl. ns. but both the prls. *cir* and *gwinl* are no more in use) I. sbst., (1) the centre of radiation in the hair on the crown of the head of men or on any part of the body of animals. (2) fig., with the enclitic *ge*, good or bad luck : ne horog *cunurge* enky, such is the luck (good or bad) of this man ; ne horog *cunurge* bugina, *cunurge* edka, this man is fortunate, unfortunate. (3) in the ep1. *hatgecunur*, a centre of radiation in the hair on both sides of the back of a bullock (instead of the usual single one in the middle of the back) A radiating centre of th hair in an unusual spot on the body of an animal is always, in the eyes of a

Munda, a sign of either good or bad luck.

cunur-g p. v., used mostly in the pf. past, (1) to have a centre of radiation in the hair : seta hotqe baranqare *cunurakanre* teþo jomia, a dog with a radiating centre of the hair on both sides of the neck, will be eaten by a wolf ; hotqe *cunurakan* urj kult jomia, a bullock with a radiating centre of the hair on the neck, will be eaten by a tiger ; þupundare *cunurakan* urj ladhagea, a bullock with a radiating centre of the hair on the spot where it will be touched by the goad, brings bad luck to its buyer ; *hatgecunurakan* urj kirindire babacañlira karakañti hebaoa, if one buys a bullock with a radiating centre of the hair on both sides of its back, one's fields will prosper. (?) fig., of men, to be fortunate or unfortunate : ida, aiado edkagecia *cunujana*? May be I am a luckless man.

***cunagi** (H. pipe; Or.; Sal.) I. sbst., used alone instead of one of the four epds. : *biriucu*, a leaf-rolled cigarette, the leaf used being taken from the *tirl*, ebonytree : this kind of cigarette is imported from other parts of the country and is sold in the markets ; *kagacu*, a paper-rolled cigarette, never home-made ; *savolcucu*, a cigar, imported, smoked only by Europeans ; *sakamecu* or *pika*, the ordinary, home-made, leaf-rolled cigarette, generally smoked by the Mundas and always made with a leaf of the sal tree. This is how they are made ; some

cunagi

tobacco is broken to bits (not rubbed to dust as is done for chewing), and then rolled into a green leaf of the sal tree, which is slightly folded in at either end to keep the tobacco in position. The leaf has been allowed to dry as far as is compatible with the flexibility required for rolling it. When made, it is further allowed to dry by being kept stuck behind the ear like a writer's pen. The Mundas never smoke much at a time; after a few pulls they extinguish the cigarette by rubbing it against a stone or anything hard and stick it again behind the ear or in their loin cloth till they want another few pulls, so that one cigarette lasts them a long time. They are in the habit of inhaling much of the smoke, and that is probably the reason why they smoke so little. When somebody lights a cigarette in company, then it makes the round of the whole company, and when it comes back to the owner he extinguishes it and sticks it behind his ear. It is a sort of obligation, at least an act of common civility to share one's chewing as well as one's smoking tobacco with the company. That is why the cigarette is never taken between the teeth or the lips: it is inserted between the thumb and the hand. When the thumb closes on the cigarette, a little ring is formed. To this the smoker applies his lips and pulls in the smoke without touching the cigarette at all with his lips.

cunagur-munagur

II. trs., to make into a cigarette: ne tamaku tara *cunagiipé*, tara cunaépe. III. intis., to treat to a cigarette: *cunagiam ci?*—kaina *cunagia* cunagido, tamakuia, cuna auime, wilt thou pass round a cigarette?—No, not a cigarette, but I will give tobacco to chew, fetch lime.

cunagi-p p. v., of tobacco, to be made into cigarettes: also used to denote the possibility of being made into cigarettes: ne tamaku apia *cunagion*, this tobacco will be made into three cigarettes, there is tobacco enough here for three cigarettes.

cunagi-ban sbst., a hand-rocket.

cunagi-tamaku intrs., to pass round a cigarette and chewing tobacco: netre *cunagitamakukediko* sengjana, they stopped here to smoke a cigarette and chew tobacco.

cunagi duben, *cunagute duh* Has. var. of *cukumuku duh* Nag.

cunagur-munagur, *cunaguru-munaguru* Cfr. *cungimugir*, I. abs. n., restlessness of children: ne hon^a *cunguryumunaguru* kā cubactara.

II. adj., with hon, a restless child, a child that can never sit still or keep quiet. Also used as adj. noun: *cunguryumunaguru* ciulaō kako rurun. .

III. intis. imprsl., to feel restless: *cunguryumunaguruja*.

cunguryumunagur-n, *cunguryumunaguru-n* rlx. v., of a child, to be actually restless.

cunguryumagur-2, *cunguryumunaguru-g* p. v., in the df. past, to acquire the habit of restlessness: ne hon *cunguryumunaguruana*.

cunki

IV. adv., with the affs., *ange ge*, *tan*, *tange*, modifying *rikta*: *cungurmanzgrybane rikantana*.

cunki Nag. var. of *cumki* Has.

cupa, **cupad** (Or. *khoppī*, a shrub) sbst., (1) a scrub jungle consisting mainly of shoots from the roots or stumps of the trees that have been cut. (2) a shrub; one or several shoots of a plant before it develops into a regular tree.

cupi-gg, *cupud-g* p. v., (often with the adverbial affix *rwa*, *rura*), to get covered (or covered again) with shrubs: *jaragora cupadu rajaana*, *tongōpe*, the field in the clearance is again covered with young trees, cut them down with the curved knife. *cu-n-upi*, *cu-n-rpu* vrb. n., (1) the shrubs and young trees which have been shooting: *misa cuupud late amida*, erg *capalua potina*, we have cleared the brushwood which grew back the first time, now it is growing again. (2) the amount or denseness of the shrubs which have grown: *cunupak cupidjan*, *merom ugurbañree dananota*, it has such a dense growth of shrubs that when a goat moves about between them, it is hidden from view.

cupad var. of *cupa*.

cupadān adj., tufted, shrubby, bushy: *garaaga cupadānge tāna*.

cupad-hon syn. of *jatrahon*, *eakondarudghon*, *lambi hon*, sbst., an illegitimate child, litly., a child conceived among the shrubs. (2) a small or low shrub: *urimanda otere maran diri kāre cupadhonko* *japare rugnd konḍalbiurkōdei talaree tukāča*, the

cupulu

finch-lark makes its nest on the ground in the middle of a circle of small stones which it disposes near a large stone or near a low shrub.

cupi Nag. syn. of *cukuru* Has.

cupul (Or. *cuppi*, anus) I. sbst., the innermost part and the back of a *guin*, low hut with top sloping down to the earth; the back of a cart: *cupuri gitime*. N. B. The Kera-Mundas use this noun for the vulva

II. trs., to place the back of a *guin* in this or that direction: *guin okosarebu cupuria?*

cuping-n, or *cuping-a* refl. v., to lie down or sit in the innermost part of a *guru* or on the back of a cart: *salangiko acarsare gitipe*, *natako cupingipe* (or *cupingape*).

cupi-g p. v., of the back of a *guin*, to be placed in this or that direction: *purasi (guinuk) katajimbarsate cupuri*, the back of the *guru* is generally set towards the North.

cupui I. adj., of birds, drenched to the skin: *cupui sim rabanteek eklatana*. Also used as adj. noun: *ini*, *mid cupui rabanteek eklatana*, look, there is a fowl drenched to the skin and shivering with cold.

II. trs., to drench a bird to the skin. The epcls. *lumenpuuy* and *cupuiyeuba* have the same meaning: *dā soben simkoe cupuiykedkoo*.

cupuiy-n refl. v., (1) of birds, to run about in the rain and so get drenched to the skin: *jaromakan guruluko namla*, *soben simko cupuiyjanana*. (2) fig., also used of men: *honko soben tisian dārek*

cupuiq-caba**curgada-inun**

cupuiq-jana.

cupuin-jj p. v., of birds, to get thoroughly drenched; connotes the disorderly and drooping condition of their feathers: gamadateko *cupuiq-jana*.

cupuiq-ge adv., of birds, in a thoroughly drenched condition: *cupuiq-ge hijutana*.

cupuiq-gege adv., of birds, so as to get drenched to the skin: *cupuiq-gege daree tamjana*, the bird remained in the rain so as to get quite drenched.

cupuiq-caba syn. of *cupuiq*, but not used adjectively.

cur (H. *cor*, a thief) trs., to steal. Occurs only in the shout *curkida-iu*, I have stolen it, at the end of the game of *curgada-iun*.

curbagken a lv. See under *curkida-iun*.

curci-daru, **curca daru** sbst, *Casuarina benthamiana* Roxb.; *Samydaceae*,—a shrub or small tree, very common in all the Chota Nagpur forests and scrub jungles. It has alternate, elliptic-oblong, crenate leaves, pubescent beneath; and small, greenish-yellow flowers in axillary fascicles. The fruit, if crushed and thrown into the water, benumbs fish and makes them float helplessly on the surface. It is regrettable that the Aborigines make such an extensive use of this and other fish-destroying plants. The fruit is bitter but not poisonous for men. Its juice however is injurious to the eyes.

curgada-inun, **cur-inun**, **buluq-cur-inun** (Or. *churr*, *chirr*; H. *cor*, a thief) I. sbst, a children's game

(played also by Oraon and Hindu children), which, as the last name *buluq-cur* indicates, imitates stealing salt from a guarded store. A long rectangular figure is traced on the ground, with a line called *dandha*, running down the middle, on which one of the keepers, the *dandikidir*, takes his stand. There are as many cross-lines, with a keeper on each, as is necessary to make up half the number of the players, because defenders and attackers are equal in number. The space around the rectangle is forbidden ground, called *jeru*, *jer'a*, *jerle*. Anyone running thither is out of the game (*jerig*, *jer'ap*, *jerleg*). The thieves before attacking shout: *curgada!* or *curre gada gada!* After having passed successfully all the cross-lines, evading their keepers, not being cut down (*rigi*), i.e., touched by them, they have still to cross at the end the *dandha*, before they can steal the salt from the last compartment called *buluq*. After having stolen it they must still make good their escape in passing safely again all the cross-line keepers. If one of the attackers, after having stolen the salt, makes good his escape, he shouts: *curkedaiq!* and his whole party shouts! *curgada!* or *curre gada gada!* and the game is won. The game then starts afresh, all the members of the attacking party who had been cut down in the former attack, reviving and taking part in the fresh attack. If, on the contrary, the one who has

stolen the salt is cut down while trying to escape, all the other attackers die with him and the game is lost. Then of course aggressors and defenders exchange places and the former keepers become the thieves. The game is also lost if all attackers are cut down or otherwise out of the game before stealing the salt.

II. intrs., to play the game just described: *curinuqtanako*, *curko uurutana*.

curi Nag. (Sad.) syn. of *keo!*.

curi-dandā (II. *churi*, knife and *dandā*, stick) sbst., litly., a knife-stick, i.e., a lance.

***curin**, **curil**, **curel** and sometimes **curin** in Nag. (Or.; Sad; II. *churail*) sbst., the much dreaded ghost of a woman dying in childbirth or pregnancy before having actually given birth to the child. The belief in this kind of ghost is common to all the aboriginal tribes of Chota Nagpur and therefore the stories related about them vary pretty much. The following are the chief points in the Mundas' belief. The shade of a woman who died in pregnancy has an irresistible longing to return to her home. If she succeeds in reaching it, she will take with her the child or person she loves best. For this purpose she will either strangle him or tickle him under the arms till he dies in a fit of laughter. Fortunately she can roam about only at night. Therefore the following measures are considered efficacious enough to

prevent her from ever reaching her house again: Thorns are driven into the soles of the corpse, which is buried near the boundary line of the village, as far away as possible, and, when the burying party returns home they strew mustard seeds or some other kind of grain along the road, saying: "Pick up all these when thou goest to the house." It is believed that on account of the difficulty of walking caused by the thorns in the feet and the time spent in picking up the seeds, dawn will overtake her before she can reach the house.

Here then we have a ghost story of the wildest type, and it is no wonder that the popular imagination adds to the above details, caring naught about the contradictions implied. Some will tell you that, in order to increase the difficulties of returning home from the burial place, the eyelids of the deceased woman are sewn up, to prevent her from seeing, and that the feet are broken and turned round so that the heels are in front. Most people pretend having seen such a ghost at least from a distance. In fact any light, appearing suddenly in the dark, for which an evident cause cannot be immediately assigned is deemed to be such a ghost, because these ghosts never appear without having their mouths full of fire and exhaling it. There are however especially two classes of people who come into closer contact with them, namely, drunken people trying to

find their way home after a visit to relatives of another village where rice-beer was served up profusely. These are treated rather badly, the ghost throwing pebbles, sand, or dust into their eyes so that they can no longer see their way; sometimes it goes so far as to beat them and throw them on the ground. The second class are people, especially women, delirious with fever, who complain that some acquaintance of theirs, who died pregnant, comes to frighten them, even in bright daylight. Some pretend that these ghosts appear in the shape of sundry animals, especially cats, whereas others maintain that somehow or another they manage to reach their houses in day time, since they have been seen spinning at the wheel or working at the cotton cleaner or watching their surviving children. It is impossible now to say whether this strange belief is of Dravidian or of Kolarian origin. A fuller knowledge of all the widely spread branches of these two great families is required to answer this question.

It looks as if popular imagination had been at work trying to explain the *ignis fatuus*.

cur-inu^q syn. of *curgadainu^q*.

curin-sarjom-daru sbst., a large jungle tree closely allied to, but different from *Shorea robusta*, the sal tree. Its leaves are much narrower and crowded towards the ends of the branches. It is not mentioned in Roxburgh, Prain and Haines.

Lack of a perfect specimen of the flowers has prevented a more close identification.

cur-kesed trs., (1) to put one out of the game for the next attack, in *curgadainu^q*, because he was still outside the rectangular figure when one of his party successfully stole the salt. (2) fig., syn. of *nirkesed*, *kesedbur*, to surround on all sides so as to prevent escape: miaq gu^u-honre kula^le *curkesedkja*, in a small patch of scrub jungle we entirely surrounded a hare.

curki (Sad.) sbst., the smallest kind of basket, square and less than 4" broad: tili bu^uiako atako sonter *curkido*, it is the measure used by Teli women in selling puffed rice; *curkido* honko inuata^q, enare talaseleka^le hā eauli kā soaba, it is a plaything for children, it does not contain more than one pound of rice.

curla (Sad.; Or. *curilahī*, armlet of lae, as worn by Sad. women) sbst., a black armlet made of lae and worn by women just above the elbow. Like *curi*, this word is used also trsly. and in the rlx. and p. v.

curna syn. of *turtur.ay*, sbst., a leaf-bud.

curna- p. v., to bud: *curnalena*, meromko jomkeda, it has budded, but the goats have eaten off the buds.

curu-buru (Sad.) var. of *cukuburu*.

curu Has. Nag. var. of *ey* Has. Occurs also in *bulu^lcuru*, name of a kind of grass.

curu^l-cērē syn. of *urimanda*, Has. and *birui* Nag.

curu-muru

curu-muru, kurumuru Nag. (Sad.) syn. of *ripucipu* Has. I adj., crumpled, rumpled : *curumuru kagaj sartaleme*, flatten out the rumpled paper.

II. trs., (1) to rumple in the hand : *kagaje curumurukeda*. (2) to bruise a living being while holding it in the hand : *simhon alom curumurute gojoo*.

curumuru-ŋ p. v., to get crumpled : *kagaj curumurujana*.

curumurutan adv., modifying *nila*, same as trs. : *kigaj curumurutan* rikakeda.

cura, cura-curia (A. *krbhi*) I sbst., a cupola, smth. shaped like a eupola, a tower : *Turukukoa masjidre cura menq*, on the mosque of the Mussulmen there is a eupola (or a minaret).

II. adj., eupola-like, fitted with a tower, in entrd. to *dugadugia*, which means only eupola-like : Sarwadare *cura baugala menq*, at Sarwada there is a tower.

III. trs., to put a tower on a building : *ne orape curacuridən ei?* *cura-ŋ*, p. v., to be built with a tower : *Rancirə roman girjaqə baria curuakana*, the Catholic church at Ranchi has two towers.

curacuriage adv., modifying *bai*, in the form of a tower, with a tower : *curacuriageko baiakada*.

cura, duk̄i-cura (p. *shorbor*, wet) I. adj., wetting the bed in sleep : *cura hon*, *dukicura hon*. Also used as adj. noun.

II. intrs., to wet the bed in sleep : *ne hondo tisiqə curukdu* (or *curu-*

curu

jana).

cura-ŋ, reflx. v., same meaning : *dukicurajanae*.

cura-ŋ p. v., to get into the habit of wetting the bed : *dukicurajanae*, enamente kae kirigana.

curi (H. *curi*, bangles) I. sbst., a wristlet of women, flat, made of white metal or of coloured glass, in entrd. to *curla* which is black, made of lac and worn just above the elbow, and *tharā*, a heavy brass armlet worn just above the elbow or close to the shoulder.

II. trs., to put such a wristlet around a woman's wrist : *curitape*. *curi-ŋ* reflx. v., to put such a wristlet on the wrist : *curinam ei kā?* *curi-ŋ* p. v., to get such a wristlet on the wrist : *hansanasa babariae curiakant*, she has two wristlets on each wrist.

cunuri vrb. n., the number of wristlets put on : *cunuriko curikja*, hansanasa gegeleako tusiatja.

curi var. of *cy*.

curkud var. of *cirkud*.

curu (H. *can*, ploughshare) I. sbst., a ploughshare fitted and tied in the split of a stick and used as a kind of crowbar to dig out tubers and roots : *curule saliko urea*, they dig out roots of the Morinda tinctoria tree with a ploughshare thus fitted.

II. trs., to fit a ploughshare in the split of a stick : *pāl curuňme*.

curu-ŋ p. v., of a ploughshare, to be fitted on to a stick : *pāl curuakana*, pāl qandomre *curuakana*.

curu (Sk. *cūr*, crest, top) adj.,

curu

(1) of pigs, with pointed hind quarters, with thin buttocks, i.e., uncastrated : *curu* sukuriq landi gojigen. Also used as adj. noun : enagako apia, *curu* mind menaja
(2) of men, syn. of *eogo*, *combe*, with thin buttocks. Also used as nickname.

curu Nag. var. of *cu*.

curu-bulun Nag. var. of *egbuluk*
Has.

curu-buru syn. of *buraebura*.

curu-cu (Sk. *cur*, crest, top) I.
adj., with *buu*, *buugala*, *bed*, *tupi*, etc., pyramidal or conically pointed : *curucu* baugali, a building surmounted by a tower ; Mongolkog tupi *curucurugea*, a Mogol's hat is pointed. Also used as adj. noun : cērē *curucururee* dubukana, a bird perches on the tower

II. trs., to make or put smth. into a point : okonido bede *curucurukeda* okonido tañalekae ledjenjana, some have put on their turban in a point, some have left it open on top ; buugala okosgrekko *curucuria?* On what side of the building will they erect the tower ?

curucuru-n rflx. v., to put on a pointed hat or turban : bede *curucurujan* jana.

curucuru- p. v., to be made into a point ; to be covered by smth. pointed : bed *curucuruakana*, bede *curucuruakana*.

III. adv., with or without the afxs, *ange*, *ge*, *tan*, *targe*, into a point : *curucurungee* bedakana.

curud-curud syn. of (1) *endend*, but the adv. may also take the form

cutka-duku

curudtaka. (2) *curlug*, *curlug*, but it is also used adverbially with or without the afxs, *ange*, *ge*, *gge*, *tan*, *tange*, also in the forms *curluleka*, *curlukhencurudken*, pricking up the ears : kulač *curludenruqtane* nirjada.

curu-đamđom sbst., the handle or stick of the *curu*.

curu-curuñ (Or. *cunukhā*) I.
intrs. impisl., with or without *duki*, to feel uncomfortable because in need of making water : duki *cunukhacurujgjina*.

II. trs., to fill a leathern bag (generally a goat skin) with liquid : ürtailare dako *curucuruñakada* ; date ürtailako *curucuruñakada* ; ürkasatanko tukurkejet eme roladako *curucuruñakada* adko hakaca, those who tan hides, first sew them bag-like, and then fill them up with water in which fruits of the Terminalia chebula have been macerated.

curucuruñ-q p. v., of a leathern bag, to be filled with liquid ; of liquid, to be put in a leathern bag so as to fill it : date ürtaila *curucuruñakana* ; ürtailare dako *curucuruñakana*.

curucuruñqalan, *curuculeki* adv., modifying *perç* or *atäkar* : *curuculekako* perçkeda ; *curuculeku* atäkar-jgia.

curuta, **curuta-bq** sbst., a man who has a pointed head with a tuft of hair larger than a *cundi*, growing on it.

cüt, **cütü** var. of *chut*, syn. of *bisj*.

***cutka-duku**, **cutuka-duku** (Or. *chutkā dukkhē* ; Sad.) slst. This

cutka-urui

name is given to several diseases proper to women. They are distinguished in *dinda cutka*, the whites, which may affect unmarried women, and *duria cutka* which affects only married women after childbirth : (1) when the afterbirth does not take place, (2) when the afterbirth having been expelled, blood coagulates in the womb, which according to the Mundas happens through cold. To expedite the afterbirth, roots of *ainubhā*, *Mirabilis jalappa*, are suspended on the woman's neck. To prevent the coagulation of the blood, only hot food and drink are allowed. When coagulation takes place nevertheless, the Mundas treat it by hot fomentations followed by shampooing. For this hot fommentation they use a layer of cowdung 3" thick, enveloped in leaves of *patali*, *Calotropis gigantea*. This they heat by applying on to it a red-hot *euķa*.

cutka-urui, cutka-urui sbst., puerperal fever. This the Mundas treat by lotions for 2-3 days with a decoction of the roots of *gurunduēbā*, *Hiptage madablotia*, Gaertn.; Malpighiaceae. When only a small quantity of these roots is available, they are crushed, mixed with water and smeared all over the body. This fever, like other fevers, is also treated with the bark of *ruhindaru*, *Sympilia febrifuga*.

cuṭa (II. *coṭi*, topknot, top) I. sbst., (1) the top or crest of a hill, ridge, embankment, or straw stick : *bandae tolkena*, *ena begar*

cuṭa

cutatee *hukakeda*, *marañ dā tebə-lenci misaregee dorakeda*, he threw up a weir and left it without a crown ; when heavy rain came on, the whole was carried off in one day. (2) the topknot of Hindus, a tuft of hair left to grow on the top of the head, and then tied at the end with a small knot so that it falls down like a little tail. This kind of head-dress has spread much during the last decades among the Mundas. (3) the long ends of rope by which the carrying net hangs from the pole. (Pl. XVI, 2) : *baja ḍṛga cuṭa* *soben kengate baiakana*, both the carrying net and its long ends have been made from alocis fibro.

II. trs., (1) to make, or put on, the top or crest of smth. : *aripe cuṭakeda ei?* Have you finished raising the rice-field ridge, top and all ? (2) to make the long ends of the carrying net of a certain material ; to use a certain material for the long ends of a carrying net : *sikuar kongats cuṭaēme*; *konga cuṭaēme*.

cuṭa-g p. v., (1) to get crowned with a top or crest : *busū maeare cuṭakana*, *dā kā sōgoleka*, on the stack the straw is crowned with a top so that the rain cannot penetrate. (2) to get or have a topknot : *cuṭa-akanae*. (3) of the long ends of a carrying net, to be made : *ne sikuar bæomte bajaakana*, *rūpūnabaēarte cuṭaukana*, the carrying net is made of Ischaemum twine, and the long ends of Bauhinia twine.

cuṭa syn. of *paltu*, spare, unoccupied : *cuṭa ḍṛga*; *cuṭa urī*.

cuṭaō

cuṭaō var. of cīnlaō.

cuṭi var. of chuṭi.

cuṭl (II. coṭi) I. sbst., the top, the summit, the highest point of smth., the extremity : 'cuṭire cērē dubakana; cuṭire tolakana. Occurs in the epds. orgeutī, daracutī, marārācutī, lōrāutī.

II. trs., (1) to attach near the extremity : subajana, cuṭingeme, it is tied too low, tie it somewhat nearer the extremity. (?) to cut or reap too near the top : subare maşpe, alope cutia; puraşe cuṭijula, subangre irepe, busu hundijka. (3) to place in a certain direction v. g., in buildings, the upper part of a timber : jaŋgi kosarebu cuṭia, kosarebu subača? How shall we turn the timber on the roof? The thinner and the thicker extremity on which side respectively?

cuṭi-n refl. v., to climb to the top : daru deṭanre alom cuṭina.

cuṭi-q p. v., meanings corresponding to the trs. : cu'iakina, subangeme; irore pura ćeṭjanu, enamente busu kā hundijana; siagiturşate jaŋgi cuṭiakana.

cuṭicuṭi adv., same meanings; excepting the third : cuṭicuṭiko ırkeda, mařkeda, tolkeda; arş cuṭicuṭiko sıđbařakeda. Also modifying leļq: lätunča talačre cuṭicuṭi leļtana, the post planted in the middle of the tank is nearly submerged, only the top is visible.

Cuṭia and Cuṭia-Purti var. of Cuṭu and Cuṭu-Purti.

cuṭi-cuṭi var. of colęcoṭę. (Not

cuṭu

to be confounded with cuṭicuṭi, adv., under cuṭi).

cuṭi-datā syn. of mutuldaṭa, sbst., he upper front teeth, the upper incisors.

cuṭi-kanasūl, **cuṭi-kaunsil**, sbst., the four feathers at the extremity of a bird's wings.

cuṭi-katę adv., with tiqnu, on tiptoe : cuṭikaṭatee tiqguakana.

cuṭi-kaunsil var. of cuṭikanasūl.

cuṭi-koto sbst., the top branch of a tree : kān cuṭikotoree tukaakada.

cuṭi-lacore, **cuṭi-mocare** adv., on the tip of the tongue : nekan kajiko inię cuṭilacoreyea, he is prone to say such things; Angraji kajji inię cuṭilacoreyea, he speaks English fluently.

cuṭi-mulire adv., in the crown of the tree. In songs it is spelt cuṭumulure.

cuṭi-nata sbst., distant relationship, including the second-cousins and practically the whole sept, in contrast to subanata, close relationship : kupulkoş cuṭinatare arandi baiua, mendo puraşa kakoştana, marriage with a distant relation by marriage is allowed, but is not customary.

cuṭi-puṛu sbst., a cup made of leaves pinned together, rectangular in shape, with, at each end, a leaf that sticks out and is used as a handle!

cuṭi-sarsar sbst., that part of the finger or toe nails which can be pared.

cuṭkani var. of chuṭkani.

cuṭki, **cuṭukli** var. of choṭki.

cuṭu (H. cūtarī; Sud. cuṭia)

sbst., a m usv. Note the sayings: *o pre cutu paikitaan*, etar m pu'aintan, in thy house the mouse dances the sword dancee, (i.e., thou art very poor), and elsewhere thou art very hard to please; *iniq oparelo cutu bida asitana*, in his house the mouse asks to take leave, i.e., he is very poor. Three kinds of mice go by the name of *cutu*: (1) *orqentu*, the house-mouse, with a dark evat, the body about 2" long, and a long tail. (2) *pircantu*, a field mouse, of a lighter colour, same size, but with a shorter tail (3) *tumbacutu*, a field-mouse short-legged and long-bodied. Other small rodents are: *iragu*, the harvest-mouse; *hatu*, a field-mouse, the tail of which is shorter than that of *orqentu*, and which puts stones around the entrance to its hole make straight down into the ground; *sug orqentu* and *sikket*, both living on trees. All these are about the same size as *tumbacutu*.

cutu-y p. v., occurs in the idiom: *ne opre kubko cutuku*, there are a lot of mice in this house.

cutu used jokingly instead of *lutu*, which see.

Cutu (Sad. *Cutia*) sbst., one of the clans of the Mundas. See *litu*.

cutu baduli, *cutu barduliad*, *cutu badi dil qab-t*, *Pipistellus abramus*, the P pistrelle, the smallest kind of bat, the bo'y of wh'ch is the size of a mouse, in entr'd. to *hundurdulid* and *setwardulid*.

cutu-bili var. of *cutubili*.

cutu-bode, *cutu borej* var. of *cutu-*

duq, oft n also applied to *catibili*.

cutu gutuked ipil sbst., the star which holds the pinned mie, the larger and more southern of the three stars in Orion's dagger.

cutu ipilking sbst., the two mice stars, the two smaller stars visible in Orion's dagger.

cutu-latur sbst. Four plants go under this name: (1) syn. of *nariisokoq*, *Crotalaria prostrata*, Roxb.; *Papilionaceae*,—a diffuse herb with slender stems, yellow flowers and turgid pods. (2) syn. of *haruara jaite*, *huryq fitusua*, *Cissampelos Parcira*, Linn.; *Menispernaceae*,—a climbing plant with generally peltate leaves. The root is one of the component parts of the ferment used in brewing rice beer. It is also used medicinally against stomach-ache, diarrhoea, especially against infantile diarrhoea. For this purpose the root is ground and mixed with water. (3) in Ias., *Ipomoea Pestigoides*, Linn.; *Convolvulaceae*,—a twiner with hirsute stems, leaves deeply palmately 5-9-lobed and rose flower, one inch long, in dense heads (4) syn. of *huri*, *Ipomoea eriocarpa*, Br.; *Convolvulaceae*,—a twining herb with oblong-ordate leaves and small, white, axillary, wide-tubular flowers. The root, ground and mixed with water, is given as a drink to children who suffer from *puru uru*, fever every other day.

cutu-med-hasa, *ka'e-a-med-hasa* sbst., a kind of clayey earth interspersed with eyes of black earth.

cuṭu-mulure

cuṭu-mulure poetical var. of *cuṭi-mulure*.

cuṭu-naṛgāli, **cuṭu-naṛgāli** (Or. *nāṛi*) syn. of *gāli*, sbst., an oblong kind of ring or loop made of raw buffalo hide, which keeps the *naṛgāli* attached to the *esandi* or shaft of the plough, and thus to the yoke, (Pl. XIII, 6). The two rope ends called *gālibāear* and attached to the end of the *cuṭunaṛgāli*, are passed crossways around the shaft, thus attaching the loop of buffalo hide firmly to it. The loop itself is slipped on to the shaft after the *naṛgāli* has been slipped in, so that the loop of the latter passes under the shaft whereas that of the *cuṭunaṛgāli* passes on its upper side and thus prevents the *naṛgāli* from being pulled off by the oxen,

cūiken

(Pl. XXXIX, 3 and 4).

cuṭu rapa ipilko sbst., Itly., the mouse roasting stars, the Pleiads.

cūā var. of *cua*, *cuaō*.

cūā Nag. (Sk. *cu'ān*, spring at bottom of a ditch; H. *cohā*, small well) syn. of *daṛi*, *sud*, I. sbst., the village spring.

H. intrs., to make a village spring: netārebu *cūāča*.

eūd-q p. v., imprsl., of a village spring, to be made: ne sokoraro bartā *cūākana*, in this dell there is a village spring in two places.

cūl-cūl, **cūl-cūl** (Or.) used of the repeated squeaking of one mouse or the squealing of one child, and constructed like *cāčeū*.

cūiken, **cūiken** adv., modifying *rq*, of a mouse, to squeak once.

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